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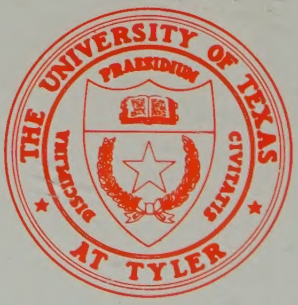

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Bonnie Goodman

MARRIAGE
In the *Modern* Manner

MARRIAGE
In the *Modern* Manner

BY

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DEDICATED TO
THOSE WHO FIND INCREASING HAPPINESS
IN AND THROUGH MARRIAGE

INTRODUCTION

CHANGING MARRIAGE

MEN and women have always sought, by one device or another, to avoid the labor of thinking; concentrated thinking is by all means the hardest work that any person can do. We recognize this fact in the reverence that we pay to people who are creating ideas, because the great mass of humanity does not create but inherits its ideas. From previous generations we take creeds, customs, interpretations and maxims, using them to furnish our house of life without noticing that they are frequently as obsolete and useless in a modern world as a pitch torch in a parlor.

The truth of one era is frequently the falsehood of the next. To recognize this fact, and to refuse to accept inherited "truth" until we have examined it carefully to see if it squares with present reality, is the hall-mark of the

thinker. When the old idea is something obviously proved to be incorrect, such as belief in the flatness of the earth, most of us throw it overboard readily enough and laugh with good-humored contempt at those who do not. But other ideas just as untrue, yet not so obviously so, we cling to tenaciously until circumstance—frequently tragic circumstance—forces us to abandon them. This is one reason why the ultra-conservative person hates thinking and fears new ideas, because they so frequently force him to leave his rut and make some other adjustments to life.

One of the reasons for the chaotic condition of marriage to-day is that it is hampered, clogged and blinded by outworn beliefs. It is like a swimmer trying to come safely through the English Channel in a suit of chain mail; or like an airman setting out to cross the ocean with no guiding instruments but the primitive compass of Columbus. For there are few things more untrue in a modern world than the old aphorism, "Instinct is the best guide"; and there are few institutions on which it has

had a more tragic effect than marriage. In the caveman days or before, instinct may have been enough to tell a man and a woman how to make a happy union; but in our complicated civilization, which is based largely on control and subjugation of primitive impulses, it is utterly insufficient.

Modern life is like Main Street—every year the traffic gets thicker and more confused; the only way to arrive safely through the maze is to work out a more and more elaborate system of traffic laws and guiding lights, with traffic experts to teach us these laws and show us the way to keep out of danger.

Social psychology is the traffic expert of marriage. It is the study of the mental and emotional relations of human beings to each other, and of all the forces, open and concealed, conscious and unconscious, which cause people to behave as they do. It is one of the sciences which has supplanted instinct as a guide for human behavior. By solving the personality problems which have caused the rupture, social psychology has knit to-

gether many broken marriages, saved others which were in danger of dissolution and dissolved still others whose elements indicated no permanent chance of success.

That modern marriage, especially in America, needs saving, no honest observer will deny. All we need do is to watch the rising divorce-rate, of which the United States has the highest of any civilized country in the world with the possible exception of Russia. On the basis of answers to a questionnaire sent out by the National Probation Association, the results of which were published in the proceedings of the association for 1927, Chicago is shown to have had one domestic relations case in the courts for each three marriages during 1926—a figure which is equaled by Baltimore. Omaha reported two court cases for every three marriages; Richmond, Virginia, one to two; Duluth one to four, and Milwaukee and Minneapolis one to five. Of course, these conditions represent the extreme, but the fact that they exist at all is significant. They mean that in some communi-

ties, at least, one out of every two modern marriages, though it may not actually break up, is at least sufficiently unsatisfactory in some way to bring it to the attention of the legal authorities.

Even our neighbor Canada is beginning to show the same trend. In 1913 all the nine provinces of Canada saw only sixty divorces; in 1927 the number had risen to about 700, not counting the larger number of couples, estimated at over 1200, who sought divorces abroad.

Our own papers are full of proposed solutions: uniform divorce and marriage laws; easier divorce; more difficult divorce; no divorce; more carefully considered marriage; companionate marriage; five-year contract marriage; no marriage—all these have been suggested. The question has seriously been raised, Will marriage as we have known it survive even to the next generation? *Can* it survive?

The answer is Yes, though probably with modifications. It will certainly survive if we

are willing to apply to it half the intelligent thought, planning and preparation that we put into other far less important enterprises.

Why be so alarmed at the changes which marriage is going through to-day? Is it undergoing changes more violent than those which all our other social institutions are experiencing? Must everything else in our social life evolve and adapt itself to new conditions, and marriage remain exactly the same? Even if it is changing, the mere fact of change is not a matter for disapproval. Marriage has always been in a state of flux; this, that and the other system have been tried out in an effort to find the forms best adapted to the needs—usually the economic needs—of the day.

Neither is the prevalence of divorce anything new. The divorce records of our age have been far outstripped by those of certain primitive peoples whose men are known to have had as many as twenty successive wives in a lifetime.

Marriage has always had two distinct reasons for existence, the social and the biolog-

ical. It is, in the first place, social, because society depends on marriage for orderly reproduction—though ideas of orderliness may vary with varying economic conditions. In some countries it has been regarded as orderly for a woman to have several husbands; in others for a man to have several wives; in others, for sisters and brothers to marry; in some, for marriage to be permanent—no divorce; in others for the man only to have the privilege of divorce. Marriage customs have varied from age to age, from country to country and from tribe to tribe; but each human unit, no matter how small, has had some definite plan for the orderly founding of a family and has frowned on all of its members who did not adhere to this plan. Society has always felt that the form of marriage was the concern of the public as well as of the married couple.

This feeling is well illustrated to-day when any couple attempts an innovation—such, for instance, as contract marriage. Immediately head-lines blare forth the fact, pictures of the

daring experimenters decorate the front pages of the newspapers, editorials are written about it and prominent people are interviewed for their opinions. It is everybody's business. The principal reason for this feeling on the part of society that it has a right to determine the form of marriage is that the transmission of property from one generation to another has always depended upon some orderly kind of union.

Marriage is, secondly, a biologic institution, an orderly means of satisfying a natural physical urge. Formerly, and especially in the days of the dominance of the Roman Catholic Church, when divorce was all but impossible, marriage carried with it the definite idea of two becoming one. But with our growing feeling of personal independence, and especially the personal independence of women, the idea for many now is that two shall become one and yet at the same time remain two; that individuality shall not lose itself in marriage.

As a result, to-day we see these biologic urges not so much from the angle of their

importance to society, as their importance to the individual. We do not demand so insistently that a couple sacrifice their own individual happiness in order to preserve an institution which the public has decided is good and should be preserved, even at the cost of living a lie. One evidence of this tendency to give greater consideration to individual urges is the alteration of laws affecting children born out of wedlock; even the term "unmarried mother," which is now in use, shows a greater respect for personal rights than the term "illegitimate mother," used a century ago. In fact, this question of whose interests are most important, the individual's or society's, is at the bottom of the whole marriage controversy; any solution, to be acceptable, must please both sides.

There are those who feel, like Havelock Ellis, that the public has no right to inquire into the relations of a man and a woman unless offspring result from those relations. They say that people may marry and divorce an indefinite number of times, or not marry at all;

and so long as there are no children, society has not been injured by their personal relationships or sexual vagaries. Indeed, they feel that society may have been greatly benefited, since one or both of the marriage iconoclasts may have been able to do far greater and more constructive work in the world in an atmosphere of personal freedom than they would have done if continually fretted by an unhappy union. This, they claim, is tacitly admitted in the leeway allowed to temperamental actors, musicians, singers, writers and other creative artists.

But in spite of the attitude of such advanced thinkers, the mass of mankind has always, since primitive times, felt that it had the right to regulate the most intimate relationships of men and women. Every proposal for the improvement of marriage, except free love, has accepted this fact. It is even accepted by the advocates of companionate marriage, which is an effort to find some form of individual freedom which will at the same time be acceptable to society. Companionate mar-

riage, contrary to the ideas of those who have not thought of it for more than a moment, calls for an actual legal ceremony, and is thus a recognition, just as before, that marriage is a social institution. It differs from marriage as we have thought of it in the past, chiefly in that the man and woman who enter it follow the advice always given to theater-goers: they look around and choose their exits before the play begins.

For the success of companionate marriage depends on at least a partial release from economic responsibility for the man, and on easy divorce, both of which in turn depend on birth-control and relief from alimony obligations. Those who enter companionate marriage, therefore, do so with their attention fixed on the ways out, whereas formerly, as soon as a couple entered the matrimonial temple, the doors were immediately closed and, in many cases, even walled up. Where exits existed they were few in number, and many of them were barred to wives. Living together, rather than dwelling together and liv-

ing independently, was the center of thinking.

It is difficult to imagine why companionate marriage should be hailed as something new; every element which enters into it has been a familiar part of many modern marriages for many years. The only thing really new is the name, and even that is a strange contradiction, since in companionate marriage the idea of living together as companions is superseded by the idea of living together as independent individuals.

Another proposed solution of the present marital problem is the contract marriage, which seems to have won much favor in Mexico. A new marriage law, which allows couples, by legal agreement, to be married for a certain number of years and automatically to be divorced at the end of that time if they do not wish to renew the agreement, is being drawn up for the presentation to the Mexican Congress. In this form of union the partners, instead of going through a civil or religious ceremony, simply draw up and sign before witnesses a written contract detailing the terms

on which they propose to live together. Sometimes a time limit is set, say for five years, which is renewable, like a lease, on mutual consent. The great drawback to this arrangement in the United States is that none of our state laws permits divorce in any such simple and automatic way. Other business contracts may be broken at will when both parties consent, but a marriage contract, in the eyes of the state, is perpetual until the state gives permission for it to be broken.

After all, the chief interest that society has in any union is whether or not it produces a family that will hold together. This family unity is important, whether the mating is legal or otherwise. It may be argued that a free-love family which remains knit together by affection, and in which the children are being carefully and wisely brought up, will produce fewer problems for society to solve than a legal family which is torn by dissension and hatred. Yet experience has proved again and again that the free-love family does not, as a rule, stay as closely knit together as the legal

family. Public opinion tends to disrupt rather than to bind it, and the very fact that the mother and father have been unwilling to bind themselves—provided they are free to do so—is a disintegrating factor.

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MARRIAGE IN THE MODERN MANNER

I. Why Marry?

SEVERAL years ago Ruth McEnery Stuart wrote a negro story in which she described a "corn-field darky" who had married a good-looking and—in the opinion of the neighbors—entirely worthless man who habitually sat under a tree and fanned himself while his wife hoed their patch of garden. The couple seemed devoted to each other, but their friends disapproved and urged Mandy to get rid of her lazy spouse, to which she replied: "Wherefore? I married for love and I got it; Ephum married for love and labor and he got it. We is bof satisfied."

Mandy was a philosopher. To most of the onlookers her marriage looked like a failure, but she was happy in it because she knew exactly what she had hoped to get out of marriage and realized that to get what you want is, in a sense, success.

If we were all Mandys, marriage for us would be like a railway station. We would note trains scheduled for every point of the compass—slow trains, fast trains, cheap trains, expensive trains, uncomfortable trains, luxurious trains, trains plunging through wild and unknown country, trains gliding along commonplace, familiar ways, trains which would carry us to workshops and playgrounds and cemeteries. When we bought our tickets we would not be able to foretell, of course, everything that we were going to see on our journey, nor could we predict what would be our experiences along the road; but we would know our destination and why we were taking the trip, and if the train fulfilled our expectations, we would, like the black philosopher, be satisfied.

But such, unhappily, is not the situation; the average person is much clearer about his reasons for procuring a railway ticket than a marriage license. He may think that he knows all the motives prompting him to take the step, but there are usually unconscious urges,

desires and ambitions of which not even he is aware—much less the partner of his journey and the frankly curious onlookers.

Yet the success of any marriage depends to a large extent upon the reasons for entering into it. First, because we are likely to get out of marriage what we put into it, and what we put into it depends largely on what we expect to get out of it. And secondly, because we are likely to regard marriages as satisfactory or not according to whether or not they fulfil our expectations. The woman who enters her kitchen to make an angel-cake that will be the envy of all her neighbors puts into her batter the finest material she has, because her aims and ambitions are high. The man who boards a train plainly marked "Accommodation to Philadelphia," with the desire and expectation of getting to Philadelphia with as little expense as possible, settles down in it quietly and is not painfully surprised when it does not turn out to be the Santa Fé Limited to the Land of Flowers.

Theoretically, at least, the usual reason for

marriage is that the two who are marrying have fallen in love. Romantic literature has fostered the notion that for every man and woman there is somewhere in the world one perfect mate, and that marriage should be put off until this mate is found. It is obvious that if this were the case there would be very, very few marriages, since even in a lifetime devoted solely to searching up and down the highways of the world the two destined to be one might never cross each other's paths. Nature is too astute to leave the continuation of the race to any such arduous and haphazard arrangement. She has endowed practically every man and woman with a certain amount of appeal for the other sex, like the pull between two electrically charged magnetic coils; as in the case of magnets, propinquity does the rest.

We hear a great deal about this "sex-appeal." It is put forward as a necessary attribute of everything designed to catch the public eye, from cravats to automobile bodies. One of the greatest industries, the manufac-

ture of perfume, soap and cosmetics, is founded on it. It has made millions for the hosiery makers, the "reducing" experts, the patent medicine purveyors, the bathing suit manufacturers and countless others; it has enriched practically everybody in Hollywood and adjacent regions.

Sex-appeal, so called, is made up of many elements. There are not only the physical lures —the call of glowing health, beautiful face and body—but the emotional and intellectual charm, the attraction of mind and personality, which may be almost completely divorced from physical appeal. For many people these last are the most potent elements; if they were not, only the beautiful could find mates. The person who inspires romantic love gives a sense of peace, comfort, satisfaction, completeness—an emotional exaltation which makes the lover desire to continue it through marriage. The different elements in sex-appeal strike different people with varying degrees of force, but there are certain elements, such as beauty and strength, whose attraction value

is practically universal—doubtless a groping on the part of nature toward a eugenic ideal.

Sometimes sex-appeal works with almost explosive suddenness, producing "love at first sight." This form of love is extremely unstable. If *Romeo* and *Juliet* had not died, they would probably have been separated within a year. They were the victims of a love mirage. Such instantaneous attachments between two people, built upon very slight knowledge of each other, often crumble quickly after a closer acquaintance. For love to last, it must grow gradually, rooted in habit, finding all the while new points for admiration and new grounds for sympathy.

One of the reasons why love at first sight does not usually endure is that the victims of this madness are likely to be of the excitable type, who give vent to their emotions easily, quickly and vehemently—and who consequently soon recover from them. There is a psychological reason back of the popular

choice of the strong, silent hero. His emotions are just as real as those of the more volatile person, but, because not so easily expressed, they are generally far more permanent. It is a well-known fact that one way to drain off an emotion is to express it. Although of course it is true to a certain extent that love is prolonged and intensified by affectionate demonstration, at a certain point this ceases to be true; love often expires of too much expression.

"Falling in love" is probably the fundamental reason for marriage in a much smaller percentage of cases than the story-tellers would have us believe. Women are not as apt to marry because of a temporary attraction as are men. They usually choose more carefully, weighing the circumstances, realizing that they are marrying not only husbands but fathers of their children. If this check were not exercised by women—if every man succeeded in leading to the altar the first woman whom he considered indispensable to

his happiness—the divorce courts would probably be even more crowded than they are.

Every marriage would stand a better chance of success if the two who were about to enter into it would first go into the silences and ask themselves two questions:

Why am I marrying this person?

Why is this person marrying me?

The answers to these questions might be only an approximation of the truth, but nevertheless they would serve as a guide to the making of the marriage and as a scale for measuring its success. Such an unemotional inquiry into motives might also prevent from taking place unions that are doomed to failure because of their unworthy aims.

Marriage has been defined by the cynical as a means of promoting sex relations, and sex union has been given as its chief aim. This cannot be correct, because marriage is not necessary to sex union. Though desire for this experience certainly enters largely into almost all marriages, there are other needs—

emotional, intellectual and social—which are just as important if not more so.

Even the physical needs which draw a person into marriage may consider sex union principally as a means to child-bearing. Many men take on the responsibility of a wife, rather than a mistress, because they wish an heir who will continue the family name, or be a partner in the family business, or provide support and companionship in old age. Many women marry solely for the joy of becoming mothers. This difference between regarding sexual union as an end and regarding it as a means makes a noticeable difference in the mental attitude of those who are about to be married.

There are some whose physical needs are such that they have been advised to marry because for them marriage is regarded as necessary to break up undesirable habits or to ease psychological strains and tensions. There are others, sometimes the physically handicapped, who marry to be taken care of. Another group see in the marriage ceremony the only per-

missible release from a life of continence and from the limitations which chastity may put on a full development of their personalities. Marriage, by giving them a chance to live to the fullest, may mean an enhancement of their mental powers and a relief from shyness and feelings of inferiority.

In many people the chief urge to matrimony is a desire for intellectual companionship. They wish some one who is either intellectually stimulating or whose ideas seem to reflect and corroborate their own, thus giving them a pleasant sense of rightness. Or they wish a partner in their own pursuits and hobbies, whether it is playing tennis or contract bridge, collecting editions or pedigreed poultry, picking pockets or saving souls. They want some one bound to them by stronger ties of expediency and loyalty than is afforded by any relationship outside of marriage.

But most important as a reason for assuming the responsibilities and limitations of marriage are various emotional urges, some of which grow out of and are enhanced by the

sex life, and some of which are almost entirely independent of it. First, of course, is romantic love; next is the desire for companionship, for a sense of belonging to some one, for the expansion of life which comes when one lives through and for another, rather than in a limited world revolving only around one's own needs and desires.

But other emotional motives are not so trustworthy. There is the man, for instance, who is caught on the rebound. Many a woman is amazed, when she has refused a lover who has sworn that life without her would be dust and ashes, to see him, a few months later, blithely marry another woman, often one of a totally different type.

Yet this is a natural psychological reaction. The lover is in a highly emotional state and demands some answer to the outpouring of his affection. To his love is added a further emotional disturbance—disappointment and hurt pride. For relief from these pressures, and to bolster up his self-assurance, he turns to another woman. There are certain imagina-

tive types who can remain forever faithful to a memory, but the average lover demands a more substantial return.

This is well illustrated in the case of widowers. The widower's traditional haste to wed again is one of the highest compliments paid to marriage. It is not a criticism of first wives, but an indorsement. The man who has been happy, contented and emotionally satisfied in his first marriage is much more likely to remarry at an early date than the man who has considered his marriage a failure and who has gradually grown away from his wife and his home.

Just as great as the widower's haste to remarry is that of the widow, and statistics bear out the popular idea that she can marry almost any man she chooses, and on almost any terms. The reasons for the popularity of widows are many. In the first place, they bear the seal of another man's approval. In the second, they are experienced and understanding, and in the third, they are emotionally receptive.

Marriage is often entered into as a cure for a feeling of inferiority. People wed just to prove to themselves and to the world that they can. Also, they sometimes marry from pique, to "spite" their families or lovers whose behavior has been unsatisfactory. Sometimes women marry in panic fear as they see youth slipping from them and realize that their physiology will soon limit the years of childbearing.

Public opinion exerts many pressures which push people into marriage, aside from the taboo against children born out of wedlock. Some men marry because society expects it of them. They are doing the conventional thing in the conventional way. Men as well as women marry because of the increased social prestige of being a family man or a matron, although of course this reason is much less potent with women to-day than it formerly was. A small percentage of men actually marry because of the salary preference given to married men by certain firms, or the "married men first" principle in some unions.

It is evident that many men and women also marry for home, for money, for improved social position, for business opportunities, as an escape from a family which is exploiting them or limiting their freedom, or as a way of finding adventure and excitement. A certain type of man marries in order to secure the services of a second mother, to be nursed and cared for, looked after, properly fed and waited on. All such people see in marriage something besides companionship, sexual union or social responsibility. Each is asking himself, "What can marriage do for me, and what can this particular person bring to me?"

At the opposite extreme are those unselfish and quixotic souls who marry from pity, to protect the name of some one else, to save the family or lift the mortgage, to nurse the handicapped or reform the prodigal.

In romantic literature and in the movies one sure way of distinguishing the "good" girl from the "bad" is that the bad girl is always pursuing the hero, whereas the good girl runs

away from him—although of course not too fast to prevent him from catching her in the end. If life were really like this, the marriage problem would be greatly simplified; but of course it is not. The "good" girl is often a relentless pursuer, and many a man marries because the stage has been so carefully set for him that there seems nothing else for him to do. Even when he is himself doing the hunting, he sometimes falls into the matrimonial trap because he has become imbued with the spirit of the chase and his pride will not allow him to admit failure.

Many marriages to-day are decided upon or actually entered into while both of the participants are in an alcoholic haze. A little gin will make two people seem vastly attractive to each other who, when sober, may have practically nothing in common. Under such conditions impetuosity takes the place of judgment and inhibitions vanish. In the cold, sober light of marriage, the erstwhile lovers see each other as they really are, for marriage cannot be a perpetual party.

One of the tragedies of marriage, from a practical point of view, is the fact that emotion of some kind so often influences the choice of a mate, and then, when the choice has been made, the intellect steps in too late and forces the realization that emotion was incompetent and unwise in selection. It is difficult to judge from the world's experience whether a larger amount of happiness has been derived under any special system of marriage—by purchase, capture, parental arrangement or voluntary choice—but it does seem safe to assume that whatever the method, the chances for happiness are greater when a certain amount of logic is used to supplement emotion.

Part of this logic would consider the temperaments of the two proposing marriage, and the chances that those temperaments, in combination, would produce the solid precipitate of married contentment, instead of destroying themselves in explosive reaction.

Which is more likely to be happy, the union of those who are unlike in temperament,

or of those who are alike? No one can give an answer to this question that will always hold true, but there are a few general psychological facts which point the way. A person with an even, well-balanced disposition and no marked peculiarities in any direction will probably be happier with a mate who also has an even, well-balanced disposition. But a person with one side of his nature or his talents especially developed, leaving a weakness, perhaps, in another direction, had best marry his complement, some one who shows more points of contrast than similarity, who will make up for what he lacks. A nervous, high-strung, irritable person should not marry another nervous, high-strung, irritable person; there will be more chances of harmony with the patient, phlegmatic type. A supreme egotist had better marry some one with a sense of humor than another egotist. Two impractical dreamers who merge their fortunes are likely to lose it to the first plausible gold-brick merchant who comes along. These

facts explain why men of genius are frequently happy with quiet, almost timid women.

Ideas which people hold of traits desirable in marriage frequently undergo a vigorous shift under the disturbing influence of emotion. In response to many questionnaires, from time to time college students have listed the traits or qualities which they preferred in marital partners, in the order of their preference. These lists are always impressive and seem to hold high hope for the intelligent future marriages of the younger generation. New York University students, for instance, declared that in a wife they preferred health, beauty and wealth in that order, an arrangement with which the most violent eugenist could not quarrel. Students of the University of Mississippi were even more impressive in their choice. The first quality, they declared, which they would look for in their wives was moral character. Next to that, in order, they wanted health, disposition, education, mental ability, housekeeping ability, beauty, ambition

and sociability. Unfortunately, no follow-up survey has been made of the actual marital choices of these young men, but it is safe to assume that when they married, their preferences underwent a violent reversal of order—that beauty and sociability carried far greater weight than education and mental ability. Very, very few men are attracted to a woman because she understands, let us say, the complications of the tariff, or because she can compare the philosophical beliefs of Spinoza and Descartes!

Possibly when social attitudes are altered and other forms of sexual alliance are more acceptable, society will not look askance at the bachelor—man or maid. But this state of affairs will probably never arrive until children are made wards of the state and parenthood has become, for most people, a matter of secondary importance. That day is not yet here.

II. The Evolution of the Wife

PRACTICALLY all the changes which have taken place in marriage during the last seventy-five years may be traced to one cause —the wife; she has been *x* in the marital equation. Whatever variations man has shown in his marriage relationships have been forced on him in his effort to adapt himself to the altering position of the other member of the team. Any one who wishes to understand modern marriage must center his attention on woman and find out what she thinks of it and what she intends to do about it.

In a household magazine of the eighteen forties a writer of the day drew the following lyrical picture of an ideal home:

> The father gives his kind command,
> The mother hears, approves;
> The children all attentive stand,
> Then each, obedient, moves.

How close reality, even at that time, approached this ideal is a question, but to-day the ideal is as remote as Betelgeuse. We laugh at it with the same good-natured contempt with which we look back on high bicycles and bustles.

Modern life has created, and has been in turn created by, a new kind of woman. This new woman becomes a vastly different wife from the one of our grandparents' time, and is making a vastly different kind of marriage. Physically, intellectually, economically and socially she has gone through a development that has revolutionized her relationships with men and has had a profound effect on the nature and the permanence of married life.

Intellectually she has grown from a housekeeper to a companion. From a cultural plane bounded by needlework, jam-making and the "Maiden's Prayer," she has, with man's help, elevated herself until now she can look down on him and be a little tolerant of his educational shortcomings. American women are to-day the better-educated sex. More girls than

boys graduate from high schools, and, at the rate at which they are seeking educations, more women than men will soon be graduating from colleges.

Nor is this all. The factory has taken from women most of the traditional household tasks, and cheap electricity in the home promises to take the few that remain. This has given women greater leisure to continue their self-education after school and college. They have become, to a large extent, the patrons and protectors of culture. Almost every woman's organization in the country, from the village sewing circle to the Colony Club, has its cultural program, and this passion for knowledge is often the principal tie that holds the members together. Not by chance was an early woman's club named "The Minervas"; it was a deliberate expression of ideals. Although originally the knowledge sought by women was often shallow and futile, the fact that it was sought at all is significant; the men's organizations indicate no such thirst for educa-

tion. You will rarely find Father slaving over a paper for the Rotarians.

Librarians, booksellers and publishers say that women are their principal patrons. The men may pay for the books, but it is the women who read them. Moreover, women are patronizing a much more serious and substantial class of books than they formerly did. In the publishers' lists three of the favorite subjects now are biography, religion and history. Whereas the woman of seventy-five years ago was fed with the intellectual pap of "Godey's Lady's Book," and her daughter with "A Bow of Orange Ribbon," the woman of to-day educates and refreshes herself with "The Private Papers of Colonel House" and "The Private Life of Helen of Troy."

And when she is not reading she is listening to self-improving talk. Chautauqua speakers would have to face empty benches, and literary celebrities would have to fold up their tents and silently steal back to Europe, were it not for their feminine audiences.

All this culture has been a keen blow at masculine supremacy, since it has struck down one of the props, superior knowledge, on which that supremacy formerly rested. It has also served in addition to prove that woman's mind, instead of being a kind of inferior sponge capable of absorbing only the lighter liquids of learning, is equal in power and possibilities to the man's—although it reaches results by slightly different methods.

The education of women has therefore put a premium on intellectual companionship in marriage. The modern wife is more insistent in demanding companionship and more capable of giving it. In choosing a husband she places greater emphasis on the mental qualities and less on mere brawn; a good bridge player usually can offer better home entertainment than a good boxer. Woman's picture of an ideal man has undergone a distinct change; it has taken on more of the feminine qualities associated with an advanced state of civilization, such as esthetic appreciations and mental and emotional subtlety. Luxuriant

whiskers, that ancient badge of virility, are no longer the open sesame to feminine hearts —a fact which may be the main reason for the clean-shaven American men of to-day.

But woman's education has gone farther than simply that to be gained through books; she has progressed in the school of worldly experience. She knows a great deal more about the physical and emotional facts of sex than she or her mother ever knew before, and her increasing willingness to discuss these facts is bringing into the light many age-old marital problems which former generations encouraged by pretending that they did not exist.

Increased sex knowledge has bred in the woman of to-day both fear and courage. She understands better than ever before the dangers of a bad heredity, and is more particular in choosing the man who will be the father of her children. She also sees the physical, economic and social disadvantages of overbreeding and applies her growing knowledge of contraception to prevent this.

But as greater sex knowledge has made her more fearful, it has also made her more fearless. Because of her greater ability to protect herself, and her growing feeling that she as well as the man has a right to individual expression, she is more likely than formerly to have sown her own wild oats before marriage, and therefore to be more lenient with the man for having reaped his. The single standard, toward which woman's freedom seems to be tending, is not, according to present indications, the woman's earlier standard, but something a little higher than the man's and a little lower than the one that was formerly her own —although it is quite possible that the next generation may see a shift back into conservatism. The "young middle-aged" people of today are the generation that went through the war, when modesty, prudence and social standards often gave way, in some degree at least, to the impelling necessities and emotional urges of wartime conditions.

Higher education has brought to the modern wife not only freedom and independence

but increased responsibility. The opportunity for acquiring expert knowledge carries with it an obligation. The helpless "child wife" so popular in fiction half a century ago no longer seems attractive. Instead, she seems almost criminal in her failure to take advantage of all the knowledge that science can now give her concerning her job of home-making. Today Nora has come out of the Doll's House and has gone to a meeting of the Conference on Civic Problems, stopping in for a few moments on the way home at the offices of the Consumers' League. She realizes that as an intelligent grown-up person and a voting citizen, as well as a wife, she has duties and obligations wider than she ever had before. She feels that there are other things more important in the general scheme of life than meeting her husband at the gate and having his slippers warming before the fire. She has no right to bury her new knowledge under a bushel. It is something which has been given to her by society, often at considerable public expense, and society has a right to demand that she use

it. The woman who runs her home and raises her children without taking advantage of modern scientific knowledge concerning home-making and child study is almost as culpable as the doctor who loses a patient by blood poisoning because he does not employ antiseptic methods. Motherhood is a more serious business to-day, a more highly specialized profession, than ever before. It is not enough to say when one's second child dies from improper feeding, as our pious grandmothers were wont to exclaim, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

All of these responsibilities which modern life has brought the wife because of her better education do not mean that she has less time for her husband than had the wife of fifty years ago, because the same scientific age which has given her knowledge has also given her more leisure in which to apply it. She has more hours to devote to her husband than formerly and is better equipped to make them hours of real companionship. Contraception

has limited the size of her family, and electricity has limited her housework. Public health enterprises, baby welfare stations, prenatal clinics, nursery schools and health education have freed her of many of the fears which haunted the lives of our grandparents, and have thus tended to give her greater poise and emotional stability. No longer need a mother walk in helpless fear of those two former deadly assassins, summer diarrhea and diphtheria, which struck so suddenly from no one knew where. The "second summer" is no longer a bogy. The mother of to-day has a greater sense of being adequately equipped for her job.

Physically, also, she is much better able to face her problems and to be a real companion to her husband than was her grandmother. Statistics show conclusively that although the average man of to-day has added several years to his expectation of life, the woman has increased the length of her own days by an even larger figure. She not only lives longer than her grandmother, but she enjoys better health.

Her strength and physical endurance are far closer to that of the man than they ever were before. The tradition of female weakness and frailty is being exploded; "vapors" and "green sickness" are things of the past. Modern clothes give woman greater bodily freedom and encouragement for exercise. Outdoor sports, folk-dancing, physical training, hiking and camping have produced a more active type.

All of this physical activity has of course increased the comradeship between husband and wife, since it has greatly enlarged the circle of activities that they can enjoy together. No longer are their common pleasures centered in the home; no longer is the focus of family relaxation the lamp-lit sitting-room table, with Mother darning and Father reading aloud. With the exception of the radio, all the newer family relaxations are outside the home, and in almost all of them the woman is a participant. She can even fly the ocean with some other woman's husband, and the public, instead of telling her that woman's

place is in the home, crowns her with moving-picture contracts.

But though woman's new strength and freedom have given her more to share with her husband, it has made his hold on her as the protective male distinctly weaker. The strong arm is no longer either so necessary in winning a wife or so effective in keeping her.

Perhaps the greatest change in her status, however, has been economic. Fifty years ago school-teaching and matrimony were practically the only professions open to a woman. If she did not care to teach, there was nothing for her to do but to marry the most presentable man she could find and remain married to him as long as possible.

To-day there is scarcely an occupation followed by men in which one cannot find women also. Marriage is for many no longer an economic necessity, and to the independence and freedom of the single life have been added many opportunities for woman to find a substitute for that deep creative desire for which child-bearing was formerly the only

outlet. The modern woman may not be so eager to marry as was her grandmother, but when she does marry, she more often looks for something more than just a "good provider."

Being a wage-earner has also made the wife of to-day more economically self-conscious. She has a sense of independence and freedom in marriage which makes her more inclined to dictate terms than to submit to them—an attitude of mind which has undoubtedly been encouraged by the psychological effect of her elevation to full citizenship. Whereas formerly, if she wanted a divorce, she often had to maneuver so that the man would be obligated to pay her alimony, she can now walk out whenever she pleases; if she is a business woman and has no children, she does not need alimony. Many judges now refuse it to self-supporting childless women even when it is asked for.

This economic independence of the woman is not all to the man's disadvantage; it often

relieves him from the nervous pressure of too great financial responsibility, and it gives him a wife with a greater understanding of the value of money, and, in some instances, with greater emotional stability because of her increased sense of power and security. To stand more or less helplessly on the side-lines and watch her partner fight a desperate and often losing battle for a decent living was a torturing experience to many women of former generations.

Evolution is, by its very definition, not only a series of changes that have taken place in the past, but the promise of further changes to come. Nothing in life which is alive is static. The Canutes who declare that marriage cannot change or must not change are asking the tide of history to stand still. Marriage, like the tide, may go back in course of time to the conditions of an older age, but as an institution it will never stand still for very long. It is bound to be affected by all the other revolutions of modern life. The most conspic-

uous revolution in human relations to-day is in the position of woman. Nothing in which she is concerned can be quite the same as it was yesterday or the day before.

III. The First Year

ALMOST two fifths of the couples who separate have found life together unendurable before they celebrate their wooden anniversary; the anguished pages of divorce records prove that the first five years are the hardest.

For making a marriage is like learning to play a piano—it requires practice. The harmony which results when one has really learned is the triumph of hours of scale-playing, striking wrong notes with inexperienced fingers, patient training of the ear to discard the false and bring out the true.

This is a new idea to many young people, who, however indignantly they may deny it, are still in the mental fog created by the "and-so-they-were-married-and-lived-happily-ever-after" school of literature. Or they have been deceived by that hopeful

phrase, "They married and settled down."

One does not just settle down in a successful marriage. Where there are love and growth there are always change, movement, tension. Where there is no tension of give and take, the union is like a rubber band that will not snap; it is dead; it will no longer hold things together. This means that to make a marriage happy we must learn to live *for* it as well as *in* and *through* it.

This is particularly true during the first year, when most of the adjustments must be made. During this time, especially, we must be willing to experiment with life in our search for harmony, and to regard discords not as evidences of the failure of marriage, but as more or less necessary incidents in its making, like the stresses and strains of Kipling's ship that found herself.

The first year will be less difficult if the two architects of happiness realize this among other important facts: that after the ceremony they will have to become acquainted with each other all over again, almost as if they

were two strangers meeting for the first time.

As a matter of fact they *are* strangers; even if they have really known and understood each other before the ceremony, which rarely happens, they do not know each other now, because each is, psychologically, a new person. The wedding ceremony has completely changed the status of each, their relation to each other, and their point of view toward themselves, each other and the outside world. They have started a new game with a new deal, a new set of hands, and they are even playing in a new house. That is why it is absurd to say that marriage should be just a lifelong courtship; in the nature of things it cannot possibly be, any more than a day at the office can be a continuation of a party of the night before. What marriage can and should be is something infinitely finer, but different from the preliminary joys of courting days.

Lovers almost never really know each other; hence that remark oft heard from onlookers of Cupid's game: "I wonder what on earth she sees in him." What she sees in him,

of course, is not the real man but an idealized picture created by her own imagination, which stands between her vision and reality. The picture in his mind of her is probably even farther from the truth. It is the "love image."

In creating these false pictures, lovers themselves are often unconsciously to blame, for it is in the nature of those in love to magnify their own virtues and minimize their faults in the presence of the beloved. Each assumes a rôle which he thinks will be pleasing to the other, and usually carries it off with success, sometimes to the intense edification of onlookers. We have all seen the girl who does not even know how to boil water put on an apron and make a great show of domesticity when angling for a wary suitor; or heard a man boast of his fatal attractiveness to women, or his value to the firm, when we knew that nothing but the inertia of the office manager keeps him in his job.

Not only is courtship aglow with this satisfying feeling that one has found the perfect

companion; the period has the extra glamour of uncertainty, pursuit, mystery. Neither lover feels quite sure of the other, because either can break the bond at will. The end and aim of desire is union, and the unconscious fear of not being able to attain it clouds all their relations with each other.

Then the marriage knot is tied; immediately there is an entirely new scene and a new set of properties with which to continue the play, although the chief actors probably will not realize this until after the honeymoon is over—if then. The joy of the chase is gone, with the thrill of search, gamble, adventure, doubt. Pursuit has been changed to possession. There is also a certain monotony, since the necessity for acquisitive love-making is over and union has been attained. Hours spent together are now no longer an achievement; they may have become more of an obligation, and there are a great many of them. Whereas formerly there was a close contact of interests by choice, their interests are now one by necessity. "What are you going to do to-night?

Let's go to the theater" may have changed to "I'm tired of staying at home; for heaven's sake let's go to the movies."

In the constructive building of happiness in the first year much depends on whether a child arrives or not. If the baby does come, a double adjustment has to be made. The young couple, who have formerly known each other only as lovers, must not only learn to know each other in the different rôles of husband and wife, but before they have really adjusted themselves to these new parts they must become acquainted all over again as father and mother.

What are some of the other problems which must be solved in the first year? A fundamental one is whether or not there shall be the beginnings of enslavement, coercion and surrender of personality on the part of husband or wife, or voluntary concessions and compromises. Will there be a struggle for power, with the stronger will dominating? Or will each, recognizing the other's right to opinion

and personality, concede a point here, a point there, until the two can meet on some middle ground?

In this connection it must be remembered that there is a big difference between tolerance and open-mindedness. The person who tolerates another's way of doing things is almost as narrow-minded as the one who does not. He has simply decided, in a lordly sort of way, to overlook the other's foolishness or ignorance.

Nobody wants to be tolerated; there is too much arrogance in it. No really successful marriage can be built on toleration; instead, differences should be met with open-mindedness—a sincere realization that the other's habits and ways of looking at things may be just as acceptable in the cosmic scheme as one's own. There needs to be a willingness and an ability to view all questions judicially and impartially without prejudging, like that of the wife who "hated" bridge (never having played it), but when she learned that the man

she was marrying was a bridge enthusiast, set to work to learn the game and ended by being even more of an addict than he.

In the first year of marriage there is a tendency for each of the partners in the new combination to stand off, mentally, and regard the other more or less critically, something they rarely take time or desire to do before marriage. In this inspection they should follow the classic example of Nelson at Trafalgar, seeking out the strength and virtues of each other, and turning a blind eye on the frailties. There is a tendency for each to measure the other by his own background, although it would be more just to measure the mate *by the background responsible for him or her.* If a Southern wife, brought up by a retinue of negro servants and doing her own work for the first time, does not show that zeal for sweeping under the bed that her husband has seen in his New England mother and regards as the backbone of feminine character, he should not necessarily conclude that he has married a slattern. Let him remember that

his is merely a local point of view, not the judgment of the centuries.

Or if the wife discovers after marriage that her husband has never heard of Cæsar Borgia, Samuel Pepys or the Elgin marbles, she should not necessarily pigeonhole him as "uneducated" and a great disappointment; there are whole sections of the country where the most substantial and highly esteemed people go about their business every day quite happily, even though in utter ignorance of these things.

Young people should remember that there is sure to be a continual conflict, all during the first year, between their old and fixed ideas and the new experiences that are crowding in on them. Nothing can ever again be quite the same; hence the old ideas can never quite fit the new life; they have to be altered more often than the clothes of a growing child.

For instance, each must now learn to think for two; each must assume new responsibilities not only for himself but for the other. At first this is difficult. The young husband, ab-

sorbed in his work or his golf game, may forget that his dinner hour is now a fixed thing, involving all kinds of annoying domestic complications when changed, instead of a mutable affair depending on the time he chooses to go to the restaurant. The young wife accepts invitations for evening bridge with the same light-heartedness that she always did, forgetting that her acceptance now involves a second person, who may have had other plans for his evening and who may not like bridge anyhow.

Such conduct is not necessarily selfish; it is simply unthinking. It need not occasion a crisis nor cause either to say to himself, "This is an important issue. This means that if I do not assert my rights now, I shall never have any."

Perhaps the most vital necessity for learning to think for two is in the management of the family income. Unless his living expenses before he married were considerably less than his income, the young husband will have to remember that every cent must now do double

duty, and for this reason he must challenge every expenditure. The only honest and sensible way for the average couple of limited means to manage their financial affairs is to discuss frankly all such details either before or immediately after their marriage. It will be necessary to budget the income and to allot a definite amount each week to the wife for the expenses for which she is responsible; or to set up a joint account to be drawn on by both. Under no circumstances should such money, handed over to the wife for living expenses, be regarded as a gift; nor should it have to be wheedled out of the husband after a good meal.

The fact that, according to a recent census, well over two million wives in the United States are wage-earners complicates the question of adjusting family finances. If the wife toils all day in office or factory, as does the husband, it is unfair to expect her to do all the home-work also. The tradition that puts on the woman's shoulders practically all of the household drudgery is based on the supposi-

tion that she does nothing else. Yet in many families to-day the woman is allowed to be bread-winner and bread-maker at the same time, since the husband retains the old-fashioned notion that for him to help with the housework is unmanly. It is, on the contrary, far more unmanly for him to sit at ease and read his paper while his wife, just as tired as he is from a long day at the office, prepares the dinner, serves it and then washes the dishes —all without assistance.

But on the other hand, if the wife leaves her home all day to earn money outside, thus either neglecting household duties or forcing the husband to live more expensively than he otherwise would, what she earns should be regarded as family property, not just as a little extra money for her own pleasure. In assuming the freedom of the wage-earner from household tasks, it is only fair that she also assume her part of the wage-earner's responsibilities. Naturally, this is true only where the husband's resources are limited.

The principal thing to remember, in all

these adjustments of the first year, financial and otherwise, is the value of thinking with each other. Although each has, and should preserve, the right to his own reticences, all interests common to the two should be discussed openly and frankly, without fear of hurting each other's feelings. The wife has no right to demand that the husband tell her of every amatory adventure in which he engaged before he met her, because those secrets are somebody else's as well as his own; but she has a right to know immediately of any change in his income or any danger that threatens it, because that is something to which she also will have to make an adjustment.

It is a great mistake, moreover, to enter the first year of marriage with a chip-on-the-shoulder attitude, an eye that sees mountains of selfishness in molehills of thoughtlessness, imagines that annoying little things are done with a purpose to annoy, and regards honest differences of opinion as quarrelsomeness. Each is certain to find traits and emotional re-

actions in the other that are not entirely pleasing. Even if one happened on the perfect human being for a mate, that in itself would probably be irritating! These characteristics that annoy us have existed all the time, but are perhaps intensified by the change in circumstances. They should, for the most part, be accepted as part of the business of living, not as a challenge to do a little reforming. In most cases, acceptance of facts and adjustment to them are the only methods of escape from them.

Sex adjustments, of course, play an all-important part during the first year. Sex has been worshiped rather than understood. On the one hand, taboos and the idea of uncleanness have been associated with it; on the other, we have been told that it is sacred and the real basis of happiness. Many marriages are wrecked, some of them on the honeymoon, through sex ignorance and lack of understanding; there is no reason for this if ample knowledge has been acquired and right thinking started by talking it over beforehand with

a physician or some one else capable of giving wise instruction to each. For here again instinct is no longer a reliable guide.

In all things during the first year the young couple must learn to live the dream in face of the reality, to stretch their bonds without bursting them, and to ease gradually into new illusions, ideal lover to ideal husband, ideal sweetheart to ideal wife.

IV. Sex Communion

Two people whose union is based entirely on their sex life have a very precarious hold on each other. If they are on an otherwise uninhabited island, the union will undoubtedly last; but if they are in the world at large, its permanence is beset with dangers. All around are potential lovers and mistresses who would, perhaps, be just as satisfactory as the legal partners, if not more so.

For marriage should be a great deal more than legalized sexual experience, as it seems to be among certain classes in Russia to-day, where couples can be married for a night and divorced the next morning. Marriage is a social institution, involving responsibilities of the partners not only to each other but to the rest of the world and to the next generation.

In this realization of their responsibility toward each other lies the difference between

having sex relations and having sex communion. Sex communion is the consummation of mutual affection, and is therefore devoid of the selfishness of prostitution. It makes sex pleasure not an end in itself but a means to a greater enrichment of life for both partners, a drawing together into closer spiritual relations. It involves the idea of coöperation, and of an equal right in participation. This means a mutual sharing in every step involved in sex life—sharing in beginnings, in intensities, in ecstasies and in reactions. Only in this way can true sex communion be established.

Of course, there are certain inequalities in human nature and in the degree of response the exact extent of which cannot be determined before married life and its intimacies. The emotional responses of courtship are not an adequate guide to later feeling, because the relationships of these two periods are on different planes. Courtship is, however, helpful to a certain extent as a time for self-testing in the emotional attitudes of the man and woman toward each other. It makes the transition

into marriage less abrupt. One of the difficulties in the older forms of marriage, by purchase or by capture, or in the infrequent modern marriage of convention, is that there is no such premarital period of adjustment. True sex communion involves a recognition of these differences in the nature, excitability and responsiveness of the partners, and tries to equalize them by preliminary love-making, which serves to kindle desire. Ignorance of this psychological fact on the part of the husband has wrecked many a marriage during the honeymoon. By producing disgust or fear, it may even lay the foundation for a nervous condition which will result in the utter inability on the part of the wife to consummate the union. Many a bridegroom has learned to his sorrow that the technique which may have been successful with a prostitute is not the proper approach toward a wife. One reason that this truth is so often disregarded is that real sex communion calls for self-control and for consideration of the interests of the loved one.

Some of the inequalities in emotional response which cannot be realized until after marriage may result from physical handicaps to sexual life. Such situations should be frankly faced and the advice of a physician sought; they can often be corrected.

Or the handicaps may be psychological. The wife may be obsessed by fears of various kinds—fears of pain or of pregnancy. Or she may have entered marriage in almost total ignorance of its physical side and be unable to adjust herself immediately to her new discoveries; no one can know what agonies the women of a former generation, and even many of the present, have gone through because of the tragic stupidity of their parents in confusing ignorance with innocence. Or the barrier to sex communion may arise from exactly the opposite cause—from some previous unhappy sex experience on the part of either, which may linger in the mind like an obstructing growth and block the way to married happiness. Many of these difficulties also can be dissipated by expert advice.

Sometimes alterations in the love life may arise from a lack of tenderness, or from fears as a result of a pregnancy already begun; sometimes they are engendered by a haunting suspicion that there is another man or woman in the background, or by a jealousy which exaggerates the slightest sign of lessening of affection. Fatigue, disease, misery, despair or an attitude of revolt against abuses or excesses may also make sex communion impossible.

If any of these psychological difficulties present themselves, they should be frankly discussed, either with a psychiatrist, with the family physician or with some understanding, sympathetic older friend, possibly a married woman, a pastor or a priest.

Sex adjustment is a vital factor in making marriage successful. The necessities for personal adjustment as the result of sexual demands are frequently numerous and call for careful thought, honest thinking and emotional balance. Rules and regulations cannot be drawn to meet the tremendous variations in sex ardor, enthusiasms, knowledge and ex-

perience which must find a common basis in married life. The needs and demands of each mate call for consideration by the other. Basicly a sense of respect for the human body is requisite, a recognition of the biologic naturalness of sexual life, rather than a mere dependence upon sensibility. Sex communion possesses esthetic and spiritual attributes that are far more significant perhaps than the sensual phases which at the present time are seemingly in the foreground of public thought. This does not mean, however, that the physical phase of sex life is not of tremendous importance.

Sex life, however, is not to be measured in terms of episodes or events, but of continuity of experience. It is the actual physical union that constitutes the legal consummation of marriage, but the same union represents only the beginning of the spiritual values of married life. Hence, the guidance and adjustment of these sexual relationships are most significant and important for holding mates together and lessening the tendency for them to

grow apart. There are the definite problems of giving and yielding to meet desire, of responding without deception or pretense, of giving one's self while receiving, and of finding in physical union a unifying element that transcends the physical plane.

The problems cannot be solved by rule of thumb. Frequency and occasions must grow out of mutual experience. If the inherent desires of one are somewhat more vigorous than those of the other, serious questions may develop with relation to acquiescence and desire feigned when it is not active. Occasionally the responsiveness is only an evidence of being enslaved, but at times an apparent lack of responsiveness tends to weaken the bonds and may even lead to a search for more responsive experiences outside the home.

An important factor in sex communion which must always be taken into account is the agreement between the husband and wife as to whether they will practise continence or employ other contraceptive methods to limit offspring. They should learn and discuss the

reasons for and against these methods of birth-control by prevention, so that they can decide whether child-bearing shall be postponed temporarily or permanently, or not at all; they must also, of course, have a knowledge of the methods of contraception and the degree of certainty which may be expected from these methods, as well as any possible dangers.

It is quite obvious from our falling birth-rate that, for a large percentage of those who marry to-day, reproduction is an incident of union rather than its goal. Mutual attractiveness, companionship and the sharing of life with some one else are more important for many people than the desire to create on a physical plane—that is, to have children. Indeed, too great reproductiveness frequently dissipates all these desirable features of married life and thwarts the expression of the creative instinct on a plane which might be more helpful to society and more satisfactory to the individual himself, when all is said and done.

It is nature, of course, that urges us all to

reproduce as rapidly as possible, whether the results be good or bad, but these natural urges seem to be losing out in the face of a growing opinion that child-bearing should be under the control of our intelligence rather than be dependent on blind chance, and that the ability to create should be guided by the desire to create.

Birth-control, of which contraception is but one method, is by no means a new idea. It is as ancient as man, and has been practised in one form or another by most of the nations of the earth. The destruction of life by abortion or infanticide was common among the Romans and the Greeks, in China, in Japan and in Palestine. Even Plato, in his "Republic," which is his picture of what he considers an ideal state, suggested the importance of destroying the infants of certain types of men and women. Among the aboriginal Australians, not only was infanticide practised, but one or both of twins was killed, and if a woman gave birth to twins too frequently, she herself was destroyed.

Of course, no one would advocate infanticide to-day. It is an abhorrent idea to all civilized peoples. Especially effective in putting a check to it, in the early days of the church, was the growth of the Christian dogma that unbaptized infants who die are eternally damned, a belief that has also been effective, to a certain extent, in checking abortion.

But contraception is neither infanticide nor abortion. It is not the taking of a life that has begun, but the refusal to create life, except at such times and under such circumstances as appear favorable for those creating it and for the child. Except in the State of Connecticut, contraception is not forbidden in this country. What is forbidden is the giving of contraceptive information, and that law is not the result of a unified public opinion against contraception, which is practised extensively; it is, instead, an outgrowth of the obscenity law fostered by Anthony Comstock—the same Anthony Comstock who was heartily in favor of the sterilization of criminals and defectives,

which is another and far more drastic form of birth-control.

Abortion cannot be defended on any grounds except in the comparatively few instances when the life or the future welfare of the mother is at stake. One of the arguments for contraception is that a greater knowledge of the method would lessen the necessity, or the excuse, for abortions. According to the report of a special committee, quoted by Peterson and Haines, "One third of all pregnancies throughout the country end in abortions, and this is estimated at not less than one hundred thousand yearly. A large number of these are criminal abortions, from which it is estimated that six thousand women die yearly." If approximately one third of pregnancies are being lost, one may ask whether it would not be more intelligent to face the facts, and to teach contraception so as to spare this frightful drain in vitality and prevent these occasions for criminal offense. We should face life as it is and not theorize concerning such a

matter when the facts are definitely before our eyes.

For there is no use denying that contraception is widely practised to-day. The better-educated classes have a definite feeling that the actual need for many children in the world has diminished. There is no longer a necessity for raising boys, as in Europe, because the country needs an army; nor do women feel it their duty to provide offspring in large numbers to be the hewers of wood and the carriers of water. They have also noticed that the lower the birth-rate, the lower the infant mortality-rate, the lower the strain and the burden on the family, and the greater the opportunity for the education and advancement of the children who are produced.

There is to-day much talk of sex but as yet very little real sex education. Sex, instead of being approached as a natural phenomenon, is treated somewhat as if it were a kind of mental tabasco sauce, to give an extra fillip to an exhausted public appetite. "Sex-appeal" is

put into clothes, magazine articles, advertisements, moving pictures, show-window displays—in fact, into every attempt to attract public notice. The freedom with which sex is discussed probably does little harm; it may even act as a safety-valve to prevent premature sex experience. Certainly there is ample evidence to show that, with the decline of segregated districts and of open solicitation by prostitutes, there is a great deal less sex experience on the part of young unmarried men than was formerly the case. This may not be so true of girls, because their much greater freedom has brought about a shifting in moral values; but even so, it is doubtful whether the proportion of girls who have intercourse before marriage is very large. The greater freedom, however, with which they discuss this phase of life makes it even more imperative that their discussion should be based on real knowledge, derived from unpolluted sources.

As will be said elsewhere in this book, sex education should be a required part of every high school course. It should be taught as a

means of protecting the young against their own little-understood feelings, and as a method of upholding the moral standards of the community. Proper sex education should be part of the systematic training of adolescents in preparation for the proper sex communion which will later enrich their lives. In this sense it should include some appreciation of the meaning of adolescence, the causes of the changes in growth, in feelings and in ideas, and the nature of the working of the sex instinct in its various forms and expressions.

Sex education is particularly important for boys. It should be undertaken not only by the parents and the schools but by the churches. The Old Testament, since it is a record of the loves, the hates, the struggles and the religious ecstasies of a people, is permeated with sex. Many a young person gets his first sex information from the Bible. In the past the churches have endeavored to use the Bible as a textbook of ethics and at the same time they have shut their eyes to the sex content, an at-

titude which is obviously impractical and which tends, sooner or later, to belittle religious teaching in the eyes of young people. If the Sunday schools would face the question honestly, and teach their boys and girls the beauty of later sex communion as an ideal and as one of the greatest fundamental facts in a Divine plan, instead of pretending that sex does not exist, the whole question would be raised to the higher plane on which it belongs; religion and life would be more closely united, and under them both would be built the firmer foundation of a new honesty.

V. Health and a Healthy Attitude Toward Disease

ONE cannot make the dogmatic assertion that no person should marry who is not in a state of perfect health, because some of the happiest and most beautiful marriages start with the seeming handicap of illness or physical defect.

All physicians agree, however, that no one should undertake marriage who is suffering from acute venereal disease—gonorrhea or uncured syphilis. Both of these maladies are curable if treated early and regularly, and the responsibility for entering matrimony while one is still a source of contagion because of them is too great to be taken by any individual; it should even be forbidden by law, as it is in many States. A person who has a venereal disease should be isolated from marriage relations just as one who has smallpox is isolated from the forms of contact which spread that infection.

The devastation wrought by these diseases in married life can hardly be overestimated; of all ailments which tend to weaken vitality and wreck the happiness of union, they are the two outstanding curses. To them may be traced a large percentage of the major operations on both men and women, and their complications and consequences bring a train of tortures which rob marriage of much of its beauty, its richness and its joy; this is not only because of their physical effect on husband, wife and children, but because of the mental strain, the self-accusations and the recriminations that follow in their wake.

Next to the necessity for freedom from venereal disease comes perfect frankness before marriage as to the existence of any other illness or bodily handicap. This frankness should be strengthened by a physical examination by family physicians of those who are planning to marry. Such examinations are now required by law in several States before a marriage license can be issued, and such a law should be made general. No one who has

a serious mental or physical defect of any kind, or a record of past ailments, such as tuberculosis or heart disease, should marry without revealing the fact to his prospective mate. To do so constitutes a fraud, and unions thus based on deception can be annulled.

But if their health conditions have been freely discussed, together with the danger to possible offspring; if the man and the woman are prepared to take the risks involved; if they are willing, if necessary, to deny themselves the joy of having children, then the public has no right to thunder against their marriage; it is a matter for personal decision and personal responsibility.

The number of diseases which we definitely know to be hereditary is not large. We cannot say that couples should deny themselves children because they fear to perpetuate such ailments as diabetes, myopia or neuroses. We cannot even say definitely that epilepsy and mental instabilities are hereditary. There are so many forms of mental maladjustments and physical deviations from the normal that

each marriage should be considered independently, taking into account all the health facts and family records. Sterilization may even be decided upon, under certain circumstances, so that the two who wish to marry may fulfil their lives with each other without having their happiness penalized by fear of injury to possible children.

The constructive attitude toward illness, in or out of marriage, rests on several important ideas. The first is the adoption of a hygienic and intelligent mode of living. We know far more to-day about how to avoid disease than do any other people within the knowledge of history, and we are not worthy of our birthright unless we make proper use of it. We know the value of regular eating and of balanced dietaries, of pure milk and water, of cleanliness, sunshine, exercise and fresh air. In the last few years we have added many facts about mental hygiene to our store of medical knowledge, especially in its relation to the rearing of children. We know, for instance, the physical disorders that may spring

from fear, from overindulgence and from repression. We know something regarding the relation between malnutrition and inadequate mental activity. Experts have worked out certain rules for healthful living which should be as matter-of-fact with us as the rules of building or bridge construction which engineers recognize and obey.

Simply to live in a healthful, hygienic way, however, is not enough. We should go a step farther and make intelligent use of preventive measures, such as vaccination against smallpox, diphtheria toxic-antitoxin, and regular examinations by doctor and dentist. This is not running to meet disease; it is forearming ourselves against it.

The third point in our attitude toward illness, and one of the most important, is the right mental slant. Fear of disease should not be encouraged. Modern science has proved again and again that constant thinking about disease may create symptoms which are as real as the actual disease, although they have their origin in the mind only. Trivial ailments may

also become serious if too much attention is paid to them. There are many people who actually enjoy ill health—for whom a scratch is a cut, a pimple a boil, a nose-bleed a hemorrhage, a mole a cancer and a slight pain a catastrophe! They enjoy the attention and the petting that little distresses bring; they thrive on headaches and sore throats.

Health is not the end and aim of life; it is simply the means to an end. The normal person is unaware of the working of his own bodily machinery; the beating of his heart, the contractions of his stomach and the expansion of his lungs are controlled by his lower nerve centers and go on regularly and quietly without obtruding themselves on his consciousness. He knows that he is a whole person and not an assemblage of parts that constantly need tinkering, repairing and oiling. The individual who "enjoys ill health" soon finds himself in a vicious circle of emotions. If his symptoms do not continue to call forth the same degree of solicitude, pity and pampering as formerly (as they probably will

not, for in the course of time almost everything comes to be taken for granted), he begins to be suspicious that those around him are growing indifferent, and this leads him, unconsciously, to increase the severity of his aches and pains. Like a drug addict, who must continually strengthen his dose to get the same stimulus, he must constantly be more and more ill to win the attention that he craves.

But though the constructive attitude toward sickness demands that it must not be overemphasized, this does not mean that real symptoms should be ignored. The health of one married partner is a matter of vital importance to the other. Anything that threatens family health should be frankly revealed, and if illness actually exists there should be no hesitation in seeking medical aid.

Many of the psychological difficulties of adjustment in married life have their roots in some form of physical disability. Irritability, impatience and lack of composure, instead of indicating that love is dead and the marriage a failure, may mean that the irri-

table person has chronic appendicitis, ulcer of the stomach, sexual disability or perhaps some form of gland deficiency. In such cases the surgeon's scalpel or a course of medical treatment will do far more to restore married happiness than all the discussion and argument in the world.

Sickness is the great test which will disclose the weakness or the strength of the union. In its presence true love becomes stronger, trivial misunderstandings evaporate, and unselfishness shines out. But love which is shallow, which is based on passion or self-interest, reveals itself as such in a crisis. In homes where love is deep but undemonstrative, an illness of husband or wife may prove almost a blessing. Some people can talk about everything except the things which they feel deeply. Around these emotions they erect a protecting wall of reserve, and this seeming indifference sometimes causes misunderstandings between them and those they love. But sickness, with its opportunity for solicitude, personal nursing and service, tenderness and

devotion, often breaks down the wall and reveals the real strength of love.

Even people naturally demonstrative may be drawn closer by illness. There are times when a married couple will have a run of what is termed "bad luck," when one illness follows another apparently without reason, and the result is a period of acute economic struggle, in addition to personal strains, anxieties and fears. Such trying times may unite the two because of the new beauties of character that show themselves, the sharing of the joy at recovery, and the mutual return to the work of rebuilding lives and fortunes. When children are sick and must be nursed day and night, when fever runs high and the little ones seem about to slip away, moments of almost spiritual sublimity may come to the parents as they face these trials together.

The sacrifice, toil, struggle and solicitude that go out to a child handicapped at birth, or as the result of disease, bring with them a spiritual force that strengthens and unifies married life, regardless of differences that

may have arisen before. The little one, as the fruit of the union, holds parents together who are sensitive to responsibility and obligation.

Interest in a dear one who is ill or suffering, however, should never degenerate into pity, nor—what is more important—should sympathy ever be mistaken for pity. Sympathy and understanding are ties which bind people together, but pity thrusts them apart, because there is in it an element of superiority. No one is harder to approach than the person who feels himself pitied.

Of course, disease does not always unify married life; often it will disrupt. Chronic disease especially may call for comparative isolation of the sick person, for special attention and service, which may be a drain on the family income. It may prevent the sick partner from joining in all the activities of the other, thus resulting in a gradual growing apart, and a searching by the well mate for satisfactions outside the home. Alcohol or drug addiction with their accompanying brutalities and bestialities, their hallucinations

and delusions, their doubts, accusations and suspicions, are also threats to happiness and peace, and grave perils to any marriage.

Many dangers to marital happiness are a result of the natural differences and variations in sex life of the two partners, especially of the woman. In his own freedom from the monthly cycle the husband should not forget its effects on his wife, and the way in which it may limit her physical strength and even her mental clarity at times. It may occasionally give rise to temporary moods of depression or irritability.

Even more marked in its influence on their life together is pregnancy or the fear of it. There are some wives who, because of what other women have told them or because of what they have read, stand in abject terror of pregnancy or labor. Much of this terror can be banished by a wise and helpful attitude on the part of the husband, supported by expert medical guidance from sources which inspire the wife's confidence. To some women pregnancy itself is a joy and satisfaction, a time

of good health and pleasurable consciousness of their own creativeness. But to others it is a nine months' trial, a period of physical discomforts and disordered mental states, supersensitiveness, altered ideas regarding men and love, and morbid depressions. At this time, indeed, a woman's character may seem to undergo a complete change, a marked shifting of interests, a concentration on the new life, which may make the husband feel suddenly alone and neglected. Whether this period shall be one which enriches married life instead of weakening its ties depends largely on the man, on his sympathy, patience and understanding.

Some women, although eager for offspring, are physically unable to become pregnant, or if they do, cannot carry a baby to term. The inability to bear children may be a hazard to physical or mental health and a danger to the happiness that might otherwise arise from marriage. Nor does the mere adoption of a child always fill the void created by barrenness or sterility. In this connection it is im-

portant to remember that sterility is not exclusively a feminine disability. It may be due to some deficiency of the husband. If the couple have no children, this fact should not be the occasion for recriminations or accusations each of the other, but the two would-be parents should face the matter calmly and each undergo a physical examination to find out the cause of the trouble and whether or not it can be corrected. The husband may be sterile, or the sterility of the wife may be due to causes for which the man has been primarily responsible.

Physical and psychological changes in middle life, which often cause a gradual drifting apart, are not limited to women, although more marked in them. Men also have their climacterics, although they are likely to come later in life. For both men and women this is the dangerous age, a time when bodily and mental changes bring new attitudes toward life, new developments in mind and character, and perhaps a new discontent with living as they have known it. The dangers which be-

set a marriage at this time will be discussed more fully in a later chapter.

The woman past forty who feels herself becoming irritable, easily fatigued, perhaps depressed, should seek the advice of her family physician, a gynecologist or a psychiatrist. To-day it is not necessary to suffer all the penalties of the climacteric. Much has been learned in the way of gland therapy, and we have a more general understanding of the emotional strain involved in this physical change. Medication and guidance may prevent months or years of misery, fatigue and discontentment.

Probably the most unpleasant and annoying forms of ill health are those ordinarily described as neurasthenia, or nervous breakdown, and the various neuroses, or emotional complexes, that spring from fears and anxieties. Many of these nervous and mental conditions grow out of friction in married life. They are the result of the conflict between life as we would like to have it, and life as it really is; between romantic ideas

which we cherish and want to see fulfilled, and the practical rigidities of daily existence. Often it is the result of disappointment in one's hopes for mate or children or fortune. Frequently there is a struggle between a sense of loyalty and the desire for greater freedom or greater love; or between traditions and family standards, and the yearning for adventure and new experiences. In these various conflicts we search for some solution which will satisfy our desires and our pride, and will not bring on us discredit or disapproval. Sometimes, in this search for a way out, the mind creates physical disabilities which relieve us from unpleasant duties or serve as an excuse for conduct which does not square with what we know to be right. One of the most familiar examples is the "Monday headache" which the reluctant school child can so easily conjure up, but there is also that tired feeling that comes when one does not wish to visit the Joneses or to entertain boresome relatives.

The person who is a battle-field of conflicting emotions is often irritable, oversuggestible

and oversensitive, with perhaps such additional symptoms of ill health as indigestion, headache and sleeplessness. Many a violent mental conflict, caused by an unhappy love affair or by a struggle between conscience and the opportunity for graft, is discovered by the psychiatrist to whom a sufferer has been referred who has first gone to his regular doctor complaining of indigestion—although this does not mean, of course, that all such symptoms can be dismissed as mental in origin.

There are certain types of people who are confirmed neurotics, who actually enjoy invalidism because it enables them to hold the center of the family stage and, by arousing pity and compassion, to be the recipients of constant expressions of affection. These neurotic types are not limited to wives; they may be found also among husbands.

The neurotic should have medical care. It is not enough to say merely that he or she is nervous, or is easily upset, or has eaten something that has disagreed, or that he works too hard at the home or in the office. The person

who unknowingly is sick, who flees from his difficulties through a neurosis, through hysterical fainting attacks, or through various other symptoms, such as palpitation or intermittent blindness, requires the immediate attention and thoughtful consideration of a psychiatrist.

The saddest of all disabilities in health are those on the mental side. Mental disease, with its hallucinations, delusions, possibilities of false accusations and of changes in behavior, has destroyed the happiness and comfort of many a home. Such alterations in personality as a change from cleanliness to slovenliness, from gentleness to cruelty, from thrift to extravagance, may be a sign of approaching insanity which should receive attention before there is a dangerous outbreak.

Under the present laws it is difficult for a husband or wife to secure a divorce from an insane partner. If the insanity, however, is of a permanent type, marriage should be almost automatically dissolvable after a period of sufficient time to establish the incurability of

the disease. That a man or woman should be shackled to one bereft of reason is a social cruelty.

Ill health in many other instances may serve as the basis for unhappiness in marriage. Such physical conditions as those that lessen vitality, hamper potency or promote sterility may be the cause of discontent.

Health is at the very core of marital adjustments. It is intimately concerned in every aspect of marriage, in the social activities of the two partners, in their financial arrangements and in their sexual life. Health is not, however, merely the absence of disease; it is a condition of soundness, of wholeness—a state of being in which all the natural functions of the mind and body are exercised without consciousness of any one of them. Health in marriage is reflected in harmony and beauty of living.

VI. Enter a Child

THE immortality of the soul, in some unglimpsed heaven or hell, will probably always be a matter for question and doubt. There is, however, another form of immortality about which there seems to be no uncertainty, because it is vouched for by the evidence of our senses. Belief in this form of life after death is not based on a nebulous faith but on natural laws which appear to have operated from the beginning of time, and of whose existence we ourselves are the living proof.

Our most obvious hope for future life is through our children. In them we can see our soul stuff, our character traits, the very forms of our physical bodies continuing after we are dust. We can see ourselves or parts of ourselves endlessly duplicated, the torch of our being passed on from one generation to the

next, as far down the ages as the imagination can take us. So strong, in every normal person, is belief in this form of immortality, and desire for it, that it is directly or indirectly involved in almost everything we do. The two fundamental urges that shape all life are the instincts for self-preservation and for race continuance—in other words, for present life and the immortality of reproduction. To nearly every childless person, and especially to women, in whom the desire for children probably is stronger, there comes at one time or another a sense of utter futility, the feeling of standing on a cliff at the ocean's rim with nothing beyond. It is to buy release from this feeling that we gladly barter independence, security and peace, counting the price as naught if it makes us a link in the endless chain of life.

Two people who produce a child are therefore partners in the greatest of all undertakings—the search for immortality; they are joint possessors of the most precious capital that any firm can boast—a human being; they

have a tie that can never really be broken; they have in the most literal sense become one.

Hence the birth of a child is a dynamic fact in any marriage; it causes a complete change in the attitude of the mother and father toward each other and the world, a readjustment, frequently, in their mode of living, and a fundamental shifting of most of the values of life. Under certain circumstances it may bring emotional reactions and situations which will force the parents apart, but more often it serves to bind them together and leads them to minimize their personal differences for the sake of their great common interest.

Even the conception of an infant which for some reason never reaches birth has its effects on the two who were its parents. Perhaps a child has been greatly desired by one of the couple but not by the other, and this divided interest has been the cause of unpleasant discussion, recrimination, accusation, and efforts on the part of the unwilling one to escape the penalties of creation. Or perhaps there have been self-administered attempts at abortion,

with illness, and dangerous or even fatal consequences. Abortion, even when successful, rarely brings complete satisfaction to both, and only too frequently brings lasting regrets when no further pregnancies follow. A considerable degree of sterility results from early abortions whose justification is that "We want children but we must not have them just now, because we believe that while we are young we should be free to become better acquainted with each other and to enjoy our youth."

Occasionally there are couples who agree before they are married that they will have no offspring. They may be devoted to a cause to which they wish to give their lives, and which fulfils, partially at least, their natural creative urge and desire for some kind of immortality. Or one or both may be suffering from ill health; or they may have definite eugenic ideas which make them feel that they are unfitted biologically to be parents. Where such an agreement exists, the lack of children does not constitute a cause of friction as it does where marriage has carried with it a desire

for parenthood. Indeed, the absence of offspring may even be a closer bond for such couples, making them more dependent on each other.

The changes in the marriage situation produced by the knowledge that a baby is on the way, or has already arrived, are a strange mixture of new exaltations and new trials of body and spirit. If an effort has been made to postpone child-bearing by contraception or abortion, and this has proved unsuccessful, shock and disappointment may be the first results as the couple see their desires thwarted and their freedom restricted; and they may envision a readjustment, perhaps of their whole way of living, accompanied by economic stress and struggle. Even if the child is desired and welcomed, its coming is almost certain to bring new strains into the family life, from the dependent days of infancy, with its limiting of social diversions for the mother at least, and added household work and loss of sleep, on through the problems of training, education and protection from disease, to a possible

struggle against vice or crime in a wild adolescence.

With these trials, however, there come new consecrations, new opportunities for service and new ties to bind the parents together. Their mutual joy in looking forward to an heir, their fantasies concerning its sex, its appearance and the qualities which they hope it will show, their plans for its coming and its care, unite them as never before. The expectant mother may be frightened by fear of her coming ordeal, and be made fretful and nervous by the bodily changes and limitations of activity that precede it; or it may be for her a period of great happiness and spiritual growth. The husband may feel a new and perhaps disturbing sense of responsibility, not only because of his own part in exposing his wife to the dangers of childbirth, but because of his realization that he will soon have another life to provide for and protect. But with these alarming thoughts there is likely to come a sense of pride in approaching fatherhood, joy at the birth of a child with the extension

of his family name, and satisfaction in the knowledge of his own fertility.

In the lessened activity of the wife, the necessity for extra care and relief from strain of herself and the unborn child, accompanied sometimes by illness in which her very life may be threatened, the husband's character is put to a revealing test. He has now a chance to show the best and the worst that is in him; either to drift away from his wife because of her lessened ability to keep pace with him in his more strenuous recreations, and because her attention is likely to be divided at this time and less centered on him; or to show an increased measure of love, encouragement, care and pride.

The personality changes brought about through the expectation, or birth, of a child are likely to be more noticeable in the wife than in the husband, since she plays the greater part in reproduction. It is generally acknowledged, even by men, that there is a marked difference between the status of one who bears a child and one who has been merely the bi-

ologic stimulator. The entrance of the infant into the life of the woman is fraught with far greater personal sacrifice, devotion and trials than for the man. This does not mean that because paternal affection cannot be of an identical quality with maternal love it is any less real. But it is not "flesh of my flesh," and a father can therefore never have quite the same oneness of outlook on the child that nature has given to the mother.

Pregnancy, especially the first, has a marked effect also on the relation between husband and wife and their families. It gives the mother-to-be a new importance, accords her, perhaps for the first time in her life, the center of the stage, and makes her an object of solicitude and attention not only of her own family but of her husband's family as well, because with conception she has assumed a double personality; she is not only her husband's wife but the mother of her mother-in-law's grandchild. This new rôle may serve to draw the two families much closer together, or it may be the beginning of discord, disagree-

ments, interference and jealousy that will thrust them apart.

The fact that the child is dependent on the mother for food, either natural or artificial, for personal care, hygiene, fresh air and the like, naturally makes the child-mother relationship the closest in the household. Much has been written by modern psychologists concerning the exaggeration of mother love, until some mothers have been almost afraid to kiss their babies, for fear that this natural affection will cause the children to form an attachment which will hamper their growth and development in later life. The natural expression of affection is without harm, but the use of a child for the emotional satisfaction of the mother is undesirable and unhealthful.

But no human being has ever come into the world designed by nature to be independent of his mother. This dependence during babyhood is normal and natural. When children are growing out of childhood into adolescence they should be aided to establish their own independence in the world. Constant pamper-

ing on the part of parents may produce harmful fixations, but in spite of the great amount of discussion of the subject, it is doubtful if there has been of late any marked increase in the number of children who are "tied to their mother's apron strings." The conditions of modern living make the infant of to-day more dependent on its mother than was the child of a more primitive time, and greater scientific knowledge puts on the mother a heavier obligation to guide and care for him correctly. Economic conditions have also brought about the postponement of the marriage of many men to a later age than was formerly the case; but these two facts do not mean that the boys of to-day are in greater danger than they formerly were of being tied to their mothers by the silver cord of maternal affection. This danger has always been recognized, even by savage peoples, and it was the basis of most of the primitive coming-of-age ceremonies in which a youth was forced to demonstrate his independence of his mother by some act of physical bravery or daring.

On the other hand, modern life has in many ways weakened the tie between children and parents. Not only are girls, because of their new economic value, more independent of their parents than formerly, but boys are also freer, since there is not the same tendency for a boy to be apprenticed to his father, nor for the same trade to be taught and handed down from father to son for many generations. The fixations of an inherited occupation, an inherited family estate and an inherited social position, which obtained for so long among all classes of Europe, has almost no counterpart in the free and easy democracy of America.

At this time, when the average number of children per family is so much lower than it was in previous generations, the importance of each individual child is greatly magnified. This is especially true of an only child. By this we do not mean that large families are either desirable or necessary in an age when the infant death-rate has been so greatly diminished; but families that have only one

child are not only failing to reproduce themselves, but are greatly endangering the chances of that one child for a happy and successful childhood and maturity. In earlier time, if two or three families lived near-by, there were enough children to form a group for recreation, study and companionship. To-day, with families so much smaller and play spaces reduced, the child's chances to plan his own amusements are much more limited, and many of them must actually be taught how to play. The only child is also likely to receive and to suffer from an excessive and tremendous amount of concentrated affection and solicitude, which in the many-child family is divided. Because of a lack of brothers and sisters he loses the opportunity, in the formative years of his life, of learning coöperation and the art of getting along with other people by adjusting himself to the rough and tumble of a big family. And the only child is further penalized by being usually the first child to interest and captivate parental attention and affection.

One of the first things that parents should decide upon when a child is born to them, especially the first, is to establish and maintain a definite family policy. The child is a dynamic structure that calls for the finest guidance and direction of which both parents are capable. In this the father is as responsible as the mother, and to this end he should therefore know as much as possible about the care of his children. The child should not be regarded as a plaything, nor even as a possession. Successful parenthood demands a harmony in policy and a unity in plan. The child should not be trained and disciplined by his mother and spoiled by his father, or vice versa, as when the father, contrary to the mother's desires and wider knowledge, insists upon the baby's being awakened when he comes home; or when the mother talks of the child's virtues in his presence, despite the protests of the father. No child should be able to pit the father against the mother in order to get his way; to know that if Mother doesn't grant his request Father will, or if Father is too rigid and will

not give consent on this particular occasion, Mother can be wheedled into doing it. The word of one should be law in the presence of the other, and should remain law when the other is away.

The drawing up of a family code, or policy of child training, will necessarily involve discussion, and perhaps a certain amount of friction, but none that cannot be settled peaceably if each parent keeps in mind the wider interest of the family as a whole and is willing to compromise. There may be discussions, for instance, as to which physician shall treat the family; how to deal with the negativism of a three-year-old; how to approach the lying and stealing which may appear at various ages; how large an allowance should be granted; or how best to meet what may seem to be impertinence and insolence during adolescent years. During these discussions one or both of the parents may have in the background of his mind undesirable qualities in the other, or the other's family, which he sees, or fears to see, repeated in the children,

and which he wishes to guard against. Such thoughts, no matter how true, are better left unexpressed, as dwelling on them can lead only to discord. A family conference which opens with the opinion that "Johnny is just like your Uncle Ralph; he seems to have no sense of responsibility" is greatly handicapped in reaching a peaceable conclusion. It is more likely to end in pleasant agreement if it begins, "Johnny has your Uncle Ralph's happy-hearted way of looking at life, but how can we develop a sense of responsibility in him also?" Both these statements may be true, and both parents may know that they are true, but harmony of action is more likely to result from discussion which begins with a complimentary statement than from one that begins with an accusation.

This interchange of opinion and determination of family policies may demand compromises, but in the long run will prevent friction. Sometimes it may be necessary to try out some plan for a short period of time and then abandon it as not workable, but this un-

certainty should not be revealed to the child.

Nor should any discussions of policy between parents ever be held in the hearing of the child. He should not know of the criticisms, directions or advice given by one parent to the other. Even less should he be allowed to hear loud-voiced abuse, swearing, sarcasm or brutality, or to be a spectator of any effort on the part of one parent to rule or control the other, either by loud and unkind words, or by a cruel silence. Neglect and indifference in the presence of a child, resulting in the humiliation of an adult, are more acute and poignant than in private. The man who will not talk to his wife because she has bobbed her hair; the woman who sits glumly through a meal because her husband has refused her the fur piece on which her heart is set, both work great harm to the impressionable personality of the child who is a witness of their behavior.

Sometimes the child is injured in a different way by a lack of family harmony. He becomes, to one of the parents, a recompense for a lost love or a love that never existed, and the

growth of the necessary independence in him is smothered by overaffection. This situation has already been touched on in several other chapters.

In some families the presence of children creates a battle-ground. There is a definite war for their affections or their moral support, and this leads to further bickering on the part of the parents, with each accusing the other of spoiling the youngsters. Sometimes this warfare results in an actual division of interests, one parent favoring one child, in whom he sees a real or fancied resemblance to himself, and the other favoring another. Or the struggle may be not so much to win the child's affections as to defend him from what seems the unfair treatment or brutality of the other parent.

At other times the very strains and stresses of child-bearing and rearing, by increasing the irritability of the mother, on whom the greater burden falls, will bring about tense situations which must be met with sympathy and understanding. Or the father, fatigued by

business cares and nervousness, will demand a degree of quiet and stillness from his children which is out of harmony with their natural childish vitality. Their failure to respond to his wishes often creates an antagonism toward them and toward his wife.

Another cause for dissension is the attitude of the grandparents toward the children. There are many factors which make the feeling of a grandmother toward a child different from that of its mother. In the child the grandmother sees, with satisfaction, the further assurance of her own immortality, and this gives her a certain sense of ownership. She usually does not, however, feel a corresponding sense of responsibility, because she has not actually given birth to the child. Grandparents are also influenced by the psychology of approaching old age. As we grow older our desire for independence often grows less, and other things sink into insignificance beside our yearning for love and affection. To hold the love of a child seems far more

important than to discipline him. There is also a growing realization of the widening gulf of the years and a desire to bridge that gulf by concessions and favors to childhood. Grandmother's cookie jar is her bid for a place in the heart of youth.

Those whom Nature has not permitted to be grandparents, or even parents, sometimes attempt to fill the gap in their lives by adopting the children of others. This calls for very definite precautions if it is to lead to happiness rather than to unhappiness in marriage. There should be not only a thorough physical examination of the child selected, including tests for syphilis and tuberculosis, but some effort should be made to estimate his intellectual capacity. Many children seemingly perfect physically when adopted at a tender age, are later found to be mentally below average, and are consequently the cause of much marital friction and family unhappiness throughout the years. This situation is most serious when one of the pair has been eager to adopt

a baby and the other has merely yielded. Such a child, naturally expected to be a tie and a bond, may actually prove a wedge that separates.

VII. Dollars and Sense

ROMANTIC love can soar above the dollar, can ignore it. But marriage cannot; in it money always plays a part.

It may be either a blessing or a curse, either the cement that holds the pair together, or the dynamite that blows them apart. Lack of sufficient money has probably saved as many marriages as it has ruined, and the possession of a great deal has ruined as many as it has saved.

No home which lasts longer than the period from one rent day to the next can exist without money, and the entrance of children makes the necessity for it even greater. Thus the dollar becomes necessary to hold the family together. More than this: the family must sometimes keep together to hold the dollar. One of the great incentives to permanent union, especially among primitive peoples, came

when ideas of permanent dowry were introduced. A man did not divorce his wife so readily if, on returning to her father, she took with her a goodly portion of the family possessions!

Even though we have no dowry system in the United States, it is obvious that financial considerations hold many couples together who would be happier apart. This was even truer in our grandparents' day, when wives were more dependent on their husbands for support than they are now. Since changing social and economic conditions have made it possible for women to establish their freedom by supporting themselves, more of them have sought release from unhappy marriages by divorce.

It has been said that when the wolf howls at the door, love flies out of the window. This saying is picturesque, but generally untrue. Many couples who remain together through years of financial struggle drift apart as soon as they have entered the calmer waters of financial security. They are no longer held by the tie of a common purpose, by mutual sacri-

fices for a common ideal, or by the force of a great, stark necessity in the face of which unimportant differences have to be thrown overboard as so much superfluous ballast. They are like a pair who climb up a steep mountain together, with no breathing space to look critically at each other until they have reached the top. When this is achieved, they pause and note in each other the ravages made by the long pull.

The unity which comes from financial struggle is well understood by club leaders. Many groups of men or women can be held together only so long as they are raising a fund for some good purpose. When the fund is assured, attendance at the club meetings immediately falls off, and the president, if he is astute and wants to keep life in the organization, generally thinks up some other cause calling for a money-collecting campaign.

The most unbeautiful example of this drifting apart when financial security is reached is that of the successful husband who grows faster, socially and intellectually, than the

hardworking wife who has helped him to win his place, and thereafter, becoming tired or ashamed of her, turns to pastures new. The Chinese protect their women from this situation by decreeing that no man who has become wealthy can divorce a wife who has been his helpmate through his days of poverty. American wives have no such legal armor, only the weapon of their own wit and common sense, which tells them that the woman who gives all and demands nothing from her husband usually gets nothing; the doormat will always be walked on.

One hears the statement to-day from many couples that they cannot afford to marry; yet their income may be three or four times that of the average family income in this country, which is under two thousand dollars a year. They overlook the fact that marriage does not have to begin on a financial peak. The daughter of parents who began their married life on what was, even for their time, a poverty level, but have since worked up to a decent standard of living, is right in refusing to marry if it

means that she must go back to the condition in which her parents were twenty-five years ago. But the daughter of a wealthy family, or even one belonging to our upper middle class, whose mother and father began modestly but comfortably, should realize that life is, almost inevitably, an economic cycle, and should be willing to begin her married life without the luxuries which her parents have attained, perhaps, only after years of struggle.

The really important relation between money and married happiness, however, does not rest on the amount of money with which the couple start out on their great adventure, but on *what the money is spent for.* Money can purchase two classes of things: In the first class are material comforts and pleasures; in the second class are states of mind. Happiness may depend largely on from which of these two classes one decides to make most of his purchases. Money spent for food, heat, rent, light or clothes is buying material comfort; money spent for books, moving pictures, church, music or insurance is buying states of

mind. This division between the two groups of things money can buy is, of course, not absolute, because good clothes and labor-saving devices, which are material comforts, also contribute to our mental states; and recreation, such as tennis, may bring not only mental exhilaration but physical pleasure. The division, however, serves to illustrate the difference which every one should understand who wishes to make his purchases contribute in the greatest degree to his happiness. In making his choice he should not forget that happiness is, after all, a state of mind.

This has many practical applications to the spending of the family income. For example: Money spent in completely furnishing the home on an instalment basis at the time of marriage may bring a certain amount of material comfort and, in the beginning, pleasure in the pride of possession; but it also brings the monthly nagging of the instalment collector. The pride in the new possession is over in a short time—as soon as its newness has de-

parted—but the irritation of paying for it may last for years.

Suppose, however, that the home is furnished little by little, piece by piece, only the most necessary items having been bought in the beginning. In that case one has the constantly recurring pleasure of ownership and the joy of finding just the right thing for one's needs, without the annoyance of continually paying for something in which one has long since lost interest. Such a gradual furnishing of the home has another psychological value also—it tends to hold the man and wife together by giving them a new bond of interest whenever there is something which they can work for and plan for and choose together. The bride and bridegroom who return from their honeymoon to a completely and luxuriously furnished home miss pleasures which they can never know. Wise also is the wealthy girl who supplies her home only with such furnishings as her husband will, in time, be able to replace in kind, instead of furnishing

it so expensively that anything else they buy later from his income will look out of place. The mutual joy of creating something harmonious and beautiful is a bond which every couple should have. In this form of buying they are purchasing not only chairs and tables and kitchen stoves, but states of mind—satisfaction, pride, contentment and a sense of oneness, despite any differences they may have of taste and opinion.

They are probably also purchasing happiness when they let that shabby rug remain in the living-room a year or two longer and spend the money which would buy a new one on a vacation. These vacations need not always be taken together. Every married couple, however well mated, gain now and then by a separation from each other. The closer they are, the more they need it. Without this experience they may lose their perspective on life and each other. They need to relax, to be alone, to examine their own thoughts and feelings, to measure themselves by other opinions, against the background of other scenes. Money

spent in this way may seem unnecessary at the time, but is likely to return much greater values in the end than would the purely utilitarian object the purchase of which was postponed.

Money spent for recreation in the home is also an investment in family harmony. The more the home is made a center for relaxation and wholesome pleasure, rather than simply a way-station in which to sleep and change one's clothes between work and parties, the closer will be the ties that bind the husband and the children to the home. Expenditures for books, art, music, theaters and the hobbies of the various members of the family have a triple value—as recreation, education and stimulus to further development.

A great contributor to family peace of mind is a budget: not an inflexible one which lays down rules for the spending of every penny, but one which outlines general family expenses, which puts the home on a business basis. Such a budget, no matter how modest, should allow a certain amount, as has been

said, for recreation and, equally important, for insurance. Money spent for these two items is directly buying a state of mind, and, though it may seem extravagantly spent, is really a most important factor in married happiness. Insurance is most necessary in the early years of struggle, when there has not yet been time to accumulate property and lay up money in good investments, and when the sudden death of the bread-winner would perhaps leave the wife with young children to take care of. The moderate payments that insurance demands when it is taken out early in life are of small cost in return for the values it brings in peace of mind to both husband and wife and for its comfort as a continual evidence of solicitude and protecting love. In taking out insurance, however, the young husband should reckon it, not in terms of the total capital, but in terms of the interest that it will bring if invested at 6 per cent. Many a man carries life-insurance of only ten thousand dollars and deludes himself with the comforting belief that if he dies his family will be well provided

for, forgetting that the interest on ten thousand dollars, which is all that they may have to live on, is not nearly enough even for one person.

But though every family owes it to its own happiness to make some provision for sickness, old age and death, this does not mean that all of the first half of life should be mortgaged to support the second. Some people starve their youth in order to nourish a cheerless senility, when they had better fill their lives with pleasurable memories on which they can look back in the years to come. "God," as some modern philosopher has put it, "gave us memory so that we may have roses in December."

For some people money is not only a means of enjoyment but a continual anxiety for fear this enjoyment will not be noted by others. Such couples lead a mortgaged life; money for them is a weight around the neck. They are purchasing with it frills and furbelows in public, fatigue and worry and irritability in private. Money brings many unavoidable mental strains—the tension as expenses and childr

increase, the unexpected calls from sickness and accident, the adjustments required between husband and wife when both are wage-earners, the varying fortunes of investments; but the heart-breaking strain of living beyond one's income is a hazard that no marriage should be required to meet.

There is a certain ease and contentment that arises from the mere consciousness that the money of the home is put to its best use, even though there is an awareness of the pinch of straitened circumstances. Harmonious spending promotes harmonious living. Unplanned or badly planned spending may promote suspicion, distrust, criticism and discord. A willingness to use money wisely is one of the very foundations of a happy marriage.

One of the wisest ways in which the family money can be spent is in making the home attractive. By this is not meant the purchase of overstuffed furniture or even "the feminine touch" in flowers and hangings. An attractive home is more than simply a background which is pleasing to the eye. It is a set of relation-

ships, of emotional feelings and reactions, of interests and enthusiasms, of common faiths and resolutions—not a place in which one exhibits all that money can buy, like a show-window. It is a place not of walls or even of furniture but of people.

Some people know the value of money; some do not. Some have a strong resistance to spending, while others suffer from what is almost a spending disease. Some people show good judgment in their purchases, while others, although eager and willing to economize and make their money go as far as possible, are not good managers. Whichever of these types the husband and wife may be, they ought to discuss their combined income during the very first year of their marriage and come to some definite agreement about the method of spending and saving it. Money turned over to the wife for ordinary expenditures should not be regarded by the husband as a gift, nor should it be necessary to ask or coax for the amount agreed upon. Some wives find themselves in a disadvantageous position, psychologically,

because through the mechanics of home-making they are the spenders of the funds which their husbands have amassed by more or less hard labor. This gives some men the incentive to look upon themselves as martyrs as they sign checks on the first of the month for purchases which do not seem to affect them very directly, yet which may be absolutely necessary for the comfort and well-being of their families. This attitude is totally unfair to their wives, who have usually made contributions to the homes quite as important as their own, although not easily counted in dollars and cents.

One of the best ways of saving the wife from this humiliation is for the two to decide on a definite amount for her personal and home expenses, and for the husband to turn that allowance over to her to use according to her own discretion without question. With most women such an arrangement is a much greater incentive to economical management than the hit-or-miss method of charge accounts and the passing on of the bills to the husband on the first of each month. This question is not so

acute in families where there is plenty of money as in those where every penny must be made to do its full duty. Among the well-to-do it is often a simpler matter for the husband to deposit money in the bank in his wife's name and checking account. The value in any methodical and businesslike conduct of family finances is not only that it encourages a wiser spending of the income, but that it obviates possible friction between husband and wife, such as recriminations if money is not proffered regularly, humiliating demands as to how money will be spent, sarcastic comments on extravagance and questions on every item in charge accounts.

Of course, in families where the wife is also an earner the whole situation is greatly changed, and there is the necessity for an individual adjustment to a very individual situation, much depending on whether the wife is working from choice, from necessity, from habit, or whether she is simply earning a few extra luxuries, accumulating a fund for a rainy day or for the education of her children, or to

support the children of a former husband whom she does not wish to be a burden to their stepfather.

Some households in which both husband and wife work are run quite successfully as "Dutch treat" homes; the two share equally in household expenses but pay their own way individually, just as would two men or two women who were sharing bachelor quarters. This arrangement is more likely to prove successful if both salaries are fairly equal in amount.

Many marriages reach the divorce or the domestic relations court because of the attitude of one or the other of the partners toward money. The wife may be extravagant; or the husband may be spendthrift, stingy, financially irresponsible and oversanguine, or simply a financial failure. The irritation of a man who sees his wife running up unnecessary bills may be justified, and it is just as irritating for the thrifty wife who sees her gambling husband lose, at bridge or poker, money which she has schemed and toiled to save for something valuable in their common life.

Dollars and Sense

Many men are financial failures not because they lack brains but because there is some defect in their characters, some emotional maladjustment. We know now that emotions are as important factors as brains in achieving financial success. The intellectual prodigy rarely fulfils his promise. The man who wins out in the end may possess only average intelligence, but he is the happy, clear-headed, likable, well-adjusted individual, with no marked peculiarities of character, such as extreme depressions, moroseness, suspiciousness, seclusiveness, combativeness or vacillation. This importance of character and emotions offers to wives an opportunity and a responsibility. The wrong kind of wife can ruin a man, while the right kind, for him individually, can transform a man headed toward failure into a business success. Many a physician and artist owes his financial success to the guidance of an earnest wife, and her effect on his emotional life influences his progress and financial growth. If one is the kind of man whose will to achieve must be bolstered with

praise and encouragement, his wife may be able to praise him into success; or by her lack of faith she can tie him to mediocrity. We have all seen this happen too often to doubt its truth.

If a man is failing because of shyness or inability to mix with people, his wife can tactfully bring him out, help him to make friends and build up his self-confidence. If he is lacking in ambition, she can give him something to work for; if he is ambitious beyond his abilities, she can apply a steadying rein. She can send him to work happy, satisfied, clear-headed to meet the day's problems; or harassed by home discords, jealous, depressed, his judgment muddied by disturbing emotions. A wife cannot increase her husband's brains, but she can affect the way he uses them. She can make a deep impression on his emotional life, and this is most important for both financial and marital success.

VIII. The Wife in Business

THE husband whose wife is in business and who has happily adjusted himself to this fact without resenting it, even if she earns more than he, is apt to be more of a real man, more of an up-standing, self-contained person, than any champion of the boxing ring.

He may not have won a mastery of muscle, but he has won mastery of far more subtle and formidable powers—instinct and tradition. His is the conquest of mind over custom, and by such heroes has civilization been made.

There are, in round numbers, eight million five hundred thousand women in the United States to-day who are working outside of their homes, either in business, industry or the professions. About one fourth of these, or over two million, are married. There will probably be few to claim that it is advantageous in general for a wife to leave her home

for eight hours every day to share the man's burden as provider. It often has ill effects on the man, the woman and the next generation. It means, almost inevitably, that the woman has to play a double rôle, and the nervous and physical strain which directly or indirectly results cannot be helpful either to her or her children.

But whether we approve of the working wife or not, there she is, two million of her. She has been thrust out of the home by many conditions in modern life, mainly economic, and the most optimistic of spyglasses cannot detect signs of any changes in those conditions, even on the far horizon, which would put her back into the home. The rest of this century will undoubtedly see more rather than fewer going out to work. So instead of trying to lay down precepts for marriage just as if this fact did not exist, the sensible thing to do is to admit and rearrange our technique of living in accordance with it.

The old ideas of marriage relationships fall down completely when we realize that they

were based on woman in the home all day and man outside working to support it. You cannot change one part of an equation and expect the other part to remain the same. If the man, willingly or unwillingly, has given up the rôle of chief provider, he must also relinquish at least some of the privileges of chief provider. For instance, he should no longer have the exclusive right, whether the law still allows it to him or not, to decide where the family will live; a place which may be excellent for his own business prospects may be ruinous for his wife's. Formerly nobody's business prospects but his own were to be considered; now the wife's interests have as much right to command attention, and compromise is always possible.

Moreover, if the woman works as long and as hard in the business world every day as her husband, she should not in fairness be held responsible as well for all of the woman's job in the home. Of course, improved methods of household efficiency, kitchenette and delicatessen cookery and other household time- and

labor-savers have made housekeeping much simpler than it formerly was; but even the most expertly organized one-room flat does not entirely run itself; the home-maker still has certain responsibilities. Many working couples enter into what they blithely call a "fifty-fifty" marriage. This usually turns out, when the honeymoon is over, to be more of a "fifty-one-hundred-fifty" proposition, in which the wife halves the husband's job of provider but he makes no effort to really halve her job of home-maker. When it comes to washing the dishes at night, preparing breakfast before the early rush to the office, or—if there are servants—overseeing the housekeeping, he slips back into the rôle of the traditional male, with the age-old "This is woman's work" attitude.

Medical science realizes now that every one of us is born with a nature and a body which are part masculine, part feminine. No one is 100 per cent. of either sex. In some people, indeed, the two elements are so nearly equal that it is hard to tell to which sex they belong, al-

though these of course are extreme and unhappy cases.

For this psychological discovery of the duality of sex there is a very practical application. In deciding what is "woman's work" and "man's work" let us remember that it is psychologically impossible to draw a firm, inviolable line between the two, saying "Everything on this side is masculine; everything on that is feminine." Activities which one type of man may find wholly unnatural and distasteful, and for which he may have no aptitude whatever, may make a strong appeal to another type of man. The champion of the prize ring may know little and care less about creating an artistic home. Beauty and comfort for him may be symbolized by an overstuffed chair and a cuspidor; while to his brother, harmony and visual loveliness in his surroundings may be the very breath of life. Most of the world's leading dressmakers, designers, interior decorators, artists and cooks have been men, although these are all occupations supposed to depend for their success on "fem-

inine" qualities. Some of our most able and far-sighted rulers have been women, although ruling has traditionally been the man's field since the decline of the matriarchal age.

This increasing vagueness in the demarcation between masculine and feminine occupations does not mean, as so many bemoan, that women are becoming more masculine and men more feminine; it means that both sexes are becoming more free. They are throwing off the shackles of tradition. If a woman finds that she has a natural bent for playing the stock market and none at all for playing the piano, public opinion no longer limits her energies by telling her that to be a stock broker is "unwomanly." Instead of being forced to stay at home and be a second-hand musician, she may take a business course and, after an apprenticeship, perhaps, become a first-rate financier. If a man has an eye for color harmonies and an interest in beauty of line, texture and proportion, public opinion no longer forces him into the law or the army; he may gain satisfaction as well as financial success in

a number of occupations, such as that of fabric designer, interior decorator or window-dresser, in which he can utilize these "feminine" qualities. Modern life, to an even greater degree, allows each of us to make full use of the masculine and feminine elements in our make-up without being embarrassed by the feeling that it is unwomanly or unmanly not to stay strictly on the so-called masculine or feminine side of the fence.

What is the practical application to the "fifty-fifty" marriage? Simply this: that if woman is going outside of the home to help the man in his job of financing the family, it is not unmanly for him to help the woman with her job of managing it inside the home. If he happens to be a better cook than she, why shouldn't he cook the dinner? Or if he passes the market on his way to work and she doesn't, why shouldn't he do the buying? If she is a better business man and he a better home-maker, it might even be more sensible of him to remain at home and keep house and let her support the family than to reverse the

positions. That husband is the real master of his fate who has faced this situation and has agreed with his wife to divide their life-work according to the abilities, the time and the strength of each, rather than slavishly to submit to the dictates of an outworn tradition.

Of course, the psychological relation between the business woman and her husband depends somewhat on the woman's reasons for working. Some work from habit, some from choice and some from necessity. The woman who works from habit is one who has done so before marriage, has become accustomed to it and continues. Those who work from choice do so either because they wish to live in a manner more comfortable than their husbands can afford, or because they want some other outlet for their energies and a horizon wider than the home walls. According to Miss Mary Anderson, director of the Woman's Bureau in Washington, the vast majority of married women work outside the home from sheer necessity. Either they work from the very beginning of their marriage because otherwise mar-

riage to the men of their choice would be impossible, or they go to work after marriage when the husband's income is found to be inadequate, or they go into business or industry to support disabled husbands or other relatives or to give extra advantages to their children.

It was formerly true in general, and it is still so in many circles, that the husband of the business woman was regarded with contempt by his relatives, his acquaintances and his community, because he allowed his wife to work outside the home, although the wives of the scoffers were often engaged in far more arduous labor in their own homes. Of course, if the wife was an artist, a writer, a singer or an actress, that was all right; the neighbors took her work for granted; in such cases no blame attached to the husband—only praise for his generosity in "allowing" the woman to have a "career." But if the married woman was a stenographer, a saleswoman or a dress designer, that was all wrong, because presumably a wife went into those vocations only for

the reason that her husband was unable to support her. It is a strange but often noticeable fact that community disapproval of the working wife has tended to be greater in direct proportion to the financial necessity. For the wife of the white-collar-job husband to take a position may mean social odium; for the wife of the peer or the bank president to open a shop or become an interior decorator is coming to be considered rather the smart thing.

Regular work outside the home is a psychological necessity for certain types of women, and for others it makes a great contribution to happiness and peace of mind. Science and the machine have mechanized homework; they have robbed it almost entirely of possibilities for creative expression, and left the average wife who has a small home and family, or none at all, with a soul-searing amount of unproductive leisure on her hands. A job will do much to fill the need. Even a comparatively humble office position may be more effective, in the amount of creative sat-

isfaction that it gives, than an uncertain "career," woman's right to which society is so much more willing to grant. This urgent need of something to do often strikes older married women whose children have grown up and left the home, and who have thus been left comparatively idle after a life of intense activity. As women approach the physical dividing line between youth and age, they are frequently subject to nervous and emotional disturbances which are likely to become more marked if their time and their minds are not occupied by some work which, to them at least, seems worth while. Club activities and volunteer social work provide the safety-valve for many, but to others for whom these do not bring satisfaction a job is the stabilizer.

In some families it is even advisable for the mother of young children to go out into the business world. The fact that a woman has borne children does not necessarily mean that she is the best person to bring them up. Some women are very fruitful at child-bearing, but very poor caretakers of the fruit that they have

borne. They are mothers biologically but not socially. The children of such women are frequently better off if their mothers use their talents outside the home to increase the family income, for with this extra money they can employ other women more competent than themselves to care for their babies. In such cases the earnings of a wife are of more importance to her family than any psychological satisfaction her husband might miss by not being the family's sole support. In addition, the woman herself has gained poise because of her chance to think and act independently, joy because of the extra advantages she is able to give her children, and the stimulus which comes from doing something which she can do well. Few things are more enervating than to be tied to an occupation at which one is not efficient.

Of course, this should not be construed as an argument in favor of a general exodus of young mothers from their homes; under most circumstances the mother remains the ideal person to bring up her child. Surveys have

been made and many statistics collected to show that the infant death-rate among the children of working mothers is higher than it is among the children of those mothers who stay at home. But these figures cannot be taken at their face value; too many other factors enter into the making of a death-rate. The same economic and home conditions, for instance, that drive a woman into a factory may be responsible for the ill health of her children. We need more information on this subject before we can definitely say that the mere fact of a mother's being at work outside the home jeopardizes the lives of her children.

What we are considering here are the psychological reactions of the business wife and her husband to each other, and it remains a fact that, for many women, employment outside the home is psychologically desirable. One of its advantages, in addition to those already mentioned, is that it creates a greater community of interest between the two, especially if they are partners in business, as is so often the case for instance among the class

of small shopkeepers in Europe. Partnership in work tends to give the two similar points of view, more to talk about, more mutual friends. Under these circumstances, however, business matters should not be discussed in the home, for that would narrow the horizon.

For some types of men a business wife is fatal. If a husband is already suffering from a sense of inferiority, he is likely to feel himself even more debased if his wife goes out and puts her shoulder to the wheel. He tells himself that he is a failure, and this frame of mind increases the probability that he will really become one.

A working wife is also demoralizing for another kind of husband, the one who agrees to it too readily. Some men are almost totally lacking in ambition, and will exert themselves only under the spur of financial necessity. Remove that spur, and they either carry on at a snail's pace or lie down altogether. In assuming the burden of family support, the wife of such a man does a grave injustice not only to herself but to her husband; better sometimes

for his moral muscles if she not only refused to help but actually increased her demands.

Of course, a certain amount of friction between wives and their husbands in cases where each is in pursuit of a career arises from the jealousy which each may feel toward the other's success, especially when the wife has the greater earning capacity of the two. This jealousy seldom dares to show itself directly as such, because an exhibition of jealousy is a blatant confession of weakness. It reveals itself in forms of petty tyranny and irritability; not infrequently it causes the husband to search outside of marriage for a soul-mate whose abilities, he feels, are comfortably inferior to his own. In other instances it forces the wife to sacrifice her own talents on the altar of marital harmony.

Women as a whole to-day suffer from a conflict of two social ideas. The old feeling that man is and should be the head and sole support of the family is at war with the newer philosophy that every individual has a right to freedom and full self-expression. Obviously

both beliefs cannot be put into practice at the same time. Until society definitely accepts one and discards the other, woman's position will be a gage of battle.

IX. The Food of Romance

DURING the French Revolution of 1789 the leaders of the extreme radicals erected an altar in the Place de la Concorde in Paris and dedicated it to the "Goddess of Reason." They proposed that all existing forms of religion be abolished and that reason only be enthroned and worshiped.

This effort was a failure. It always will be. People cannot live by reason alone. They must also have imagination and illusion. These two are more necessary to them than bread; very rarely does one tire of life and seek death because he lacks bodily food, but most of us find life insupportable without our illusions.

The same imagination which enables us to work out a house plan, or design a machine, or produce a work of art, enables us also to create inner patterns of thinking. We can imagine a reason for something we have observed

which seems inexplicable, or picture an ideal method of living as the goal of our ambitions, or invest those we love with beauties of character which they do not really possess. Thus we put color, drama and romance into ordinary things and events, and make of everyday living a high art. As the fairy-tale prince, by touching the magic stone, could transform everything around him from ugliness into beauty, so we stand in the midst of what are often sordid realities and with the touchstone of our imaginations transform them into loveliness.

These creations of the mind often bring with them emotional expression and satisfaction that rise far above cold reason. The intellect on which man pretends to depend moves in a mysterious way and with happy inaccuracy, as the imagination, guided by the emotions, bids it serve them. People who may in reality be homely and insignificant appear beautiful and of tremendous import to the eye that looks at them in the glamorous light of illusion; as long as the illusion remains they

retain their seeming godlike qualities. No one lives in so drab and miserable a world as the man who has no illusions.

In the days of courtship illusions seem more real perhaps than at any other time in life. Then the lover's mind is so full of thoughts of the beloved, whether present or absent, that he cannot assimilate or order them. Imagination gives to the loved one godlike qualities of body, mind and heart. All hardships, privations and struggles seem like privileges if endured in the service of love. Under the stimulus of romance, not only is the loved object magnified into beauty, but all of the lover's own faculties seem to him to be intensified to the highest degree, thus giving him a feeling of personal power that adds to his satisfaction.

This is equally true, of course, of the woman who is in love; the shallow and selfish woman becomes for the time being tender and thoughtful; the puny man seeks to perform prodigies of strength and valor in his effort to live up to the illusions which his beloved has woven around him, to become in reality

the ideal man that she imagines him to be.

Thus lovers never know each other as they really are; they only know the idealizations, based on illusions, which they have created. Sometimes these illusions become so strong that reason appears to be submerged, and marriages are consummated that should never have taken place. But normally employed and naturally exhibited, romantic illusions give the play-quality to life and lighten the burdens of reality.

During the honeymoon period, with its countless adjustments, some of the old illusions of the lovers concerning each other disappear, never to return. The further intimacies of married life bring a further questioning, and the two who thought that so many of their interests and desires were identical find that some of these similarities were only on the surface, part of the conscious and unconscious deceptions of courtship. Many trifling occurrences—staying late at the office, telephoning that one will not be at home for a meal, disagreeing on the qualities of a friend, quarrel-

ing over the price of a hat—all these help to break down the illusion of absolute oneness.

This is a period that requires calmness and balanced judgment, breadth of mind and a realization that although some of the illusions which cast a rosy glow over courtship may gradually fade, marriage itself will bring new illusions to give beauty and purpose to life.

Some of these will grow out of the changing personalities of the couple themselves. No two people, no matter how close, are ever fully revealed to each other, nor should they be. In the final analysis, their attitudes toward love, life, money, friends and many other interests are individual, and to that extent can never be perfectly comprehended by any one but themselves. As we have said elsewhere, a certain amount of this aloofness should be preserved, for it tends to keep alive interest and to foster romance.

The romantic illusions of courtship are mostly illusions of the present. The illusions of marriage, which constitute a large part of its worth, are principally illusions of the fu-

ture. They furnish the far goals on which we set our eyes and thus give meaning and purpose to everyday living. The wife discards the visions she has cherished of the perfect lover and looks forward to the gradual evolution of a perfect husband, in whose making perhaps she will have some part. She envisions and works for an ideal home of her own; she builds all kinds of illusions around her children, and suffers unnumbered hardships and privations for the sake of the picture her imagination has drawn of their future power, beauty and worth.

The husband envisions his sweetheart transformed into a mother, his baby son into a strong and powerful man, and the man into a father, carrying on the family name. He is also buoyed up by illusions of future business success, of what he will do for his family when his "ship comes in," and perhaps by the fame which will be won by himself or his children. Every time the minute hand moves in these United States a "future President" opens his eyes somewhere on a waiting world.

A striking proof of our need for illusions of future happiness to light us through what are often the dark paths of to-day may be seen in the popularity of fortune-tellers and the unpopularity of prophets. We listen eagerly to any charlatan who will predict wealth, long life and achievement for us; but we stone the prophet who tells us of calamity to come. Most of us would refuse to look into a mirror which could give us a picture of the future if we *knew* the mirror to be infallible!

But although we may realize that few of our illusions, goals and ideals may ever be completely or even partially achieved, nevertheless we cling to them; without them much of life would be meaningless. Their particular value in marriage is that they draw husband and wife together in a common purpose, and divert them from selfish habits of thinking to thinking for each other and for the family. Illusions also play a conspicuous part in shaping attitudes and sentiments, and herein also lies part of their value; there are undoubted advantages in believing that one has the finest

lover, the noblest parents, the sweetest children and the loveliest home.

This tendency to keep one's eye continually on present and future success, instead of taking into account the possibilities of failure, has its dangers. Painful episodes lie in wait for those who indulge in waste and extravagance because of illusions of abundance just around the corner. The confirmed optimist who always sees only the bright side may be an actual menace, and may end by ruining the nerves of the home which he deludes himself into thinking he is filling with cheer. The wife who is so deceived by illusions of devotion, loyalty and fidelity that she takes her husband's faithfulness too much for granted, without making any effort to insure it, may find herself the unwitting dupe in a marital tragedy which everybody else has long foreseen.

The girl who, blinded by an illusion of her own power over her lover, or of his sincerity, or of his possible value to society, marries a man to reform him, may find herself encompassed by disaster. The parents who live in

illusions of the sweetness, high mentality, beauty and grace of their children, without seeing the faults inevitable in every human being, are doing the children themselves a grave injustice.

Acceptance of some illusions based on tradition also constitutes a hazard in modern marriage, since to-day the tendency is to throw traditions overboard and live in a world of independent thinking, guided by the necessities and individual demands of our own time. The illusion, for instance, of masculine supremacy or of female frailty and weakness is based on a tradition which most of us were taught in our youth, at a time when people were extremely reluctant to face realities, preferring instead to hide them with a cloak of sentimentality. In view of the prominence and the capabilities of women in modern life, not to mention the concrete fact that in spite of child-bearing and other hazards the average woman lives longer than the average man, this illusion of her inferiority and physical weakness is losing ground, and the husband who

carries it into his marriage may some day see his Nora walk out of the Doll's House.

Equally foolish is the man who harbors the traditional illusion that his wife's interests should be limited to food, religion and children, or the husband who believes that while a man may have many loves, a woman never wants but one.

Around the institution of marriage itself have grown up many illusions which cause disappointment when they are dispersed by reality. The belief that marriages are made in Heaven, requiring no further work on the part of the married couple to perfect them; the belief that two can live more cheaply than one; that marriage is not happy unless entirely free from friction; that romantic love lasts forever—all these are illusions more likely to hamper than to help us, which we should therefore recognize as illusions before we attempt to use them as corner-stones on which to erect our house of content.

When we see some of the illusions which we have held in the beginning of marriage

fading in the light of reality, as the moon disappears before the rays of the sun, we meet the situation in different ways according to our different natures. Some of us indulge in self-criticism and self-depreciation, and some of us, unwilling to admit that our judgment has been at fault, make excuses for ourselves and blame others.

There are few actions that most of us dislike more than to acknowledge our mistakes or our weaknesses. Even if forced to admit failure, we try to bolster up our self-respect by finding excuses or justification which will relieve us of blame; or we interpret circumstances in such a way that the failure becomes a compliment rather than a criticism, and what seems to the world an occasion for pity or shame becomes to the person who is thus self-deceived cause for congratulation.

The woman who does not arrange her hair prettily says, "It's hard for me to do anything with my hair because it is so fine and soft"; she who cannot win the friendship of other women explains it by saying, "They are all

jealous of me because I'm more popular with the men." The college man who is poor in athletics saves his pride by declaring that muscles are less important than brains, and the one who is poor in his studies excuses himself by calling all good students "greasy grinds."

The business man who remains at the same job while others are promoted over his head declares that the reason he cannot get ahead is that he "won't be a boot-licker for any boss," and the woman who fails in business ascribes it to sex discrimination. This process of relieving ourselves of blame when we feel conscious of faults, criticisms or error is called *rationalization*. Those who carry rationalization to an extreme live in a make-believe world in which they are the misunderstood heroes and heroines. The woman who has married an attractive weakling in spite of the opposition of her parents bolsters up her pride perhaps by extravagant praise of his good nature, vindicating her judgment in choosing him by the statement that "money is not everything." The man who discovers that his wife cannot agree

with his family may try to preserve his illusion of her amiability by blaming the relatives for any troubles that arise. Instead of searching for and appreciating the real reasons for one's actions or those of another, the person who rationalizes seeks for reasons which will agree with and sustain his own attitudes, beliefs, antagonisms and affections. He interprets events in the light of his own preconceived notions and desires, rather than in the light of an impartial search for truth. He is guided by his emotions, but he tries, consciously or unconsciously, to deny this fact by inventing what seem to him rational reasons for what he is doing or thinking.

After a period of seeking happiness in marriage by rationalization, there may be a gradual awakening in the face of forceful, perhaps painful, circumstances. We then begin to realize how, in our efforts at self-defense we have distorted the facts, and we see with clarified vision the real cause of our discomfort or unhappiness. Thus we arrive, if we are fortunate, at the desirable period of *straight thinking*.

Happiness demands that we be able to look at marriage and life without distorting glasses. This does not mean that we should not look at it through rosy glasses, the glasses of romance and illusion. It means that we must not see the facts twisted out of all relation to the truth. There is a vast distinction, for instance, between having a mental picture of an ideal husband and wife and having an idealized husband or wife. The former is a justifiable illusion, a goal toward which we can look forward and which gives purpose to life. But as a result of idealizing a husband or wife we are continually forced into the heart-breaking position of trying to square reality with an ideal which, contrary to fact, we have imagined as already existing.

This difference is perhaps most noticeable in our attitude toward our children. The parents who so idealize their children that they can see no faults in them make little effort to correct the faults which must inevitably exist in every human being. Those who see their children clearly, and can honestly evaluate

their virtues and their weaknesses, holding in their minds an ideal of how each child's capabilities may be best developed, are more likely to assist their children toward a finer and fuller life.

Marriage, indeed, presents a variety of problems which cannot thrive on pure illusions. One of these is the difference which may develop between the social, mental and spiritual progress of the man and his wife. How long can the two keep together in their race for individual happiness without sacrificing the group happiness of the family? Is the leader to lag, or should the lagger be left behind? Should a successful man, making ever wider and more important business and social contacts, leave his less progressive wife sitting by the home fire, allowing her to settle into the rôle of a *Hausfrau?* Or should he insist that she share all his social triumphs, even though in doing so he may be frequently humiliated and the progress of the family retarded? If it is the wife who is the more socially ambitious of the two, what shall be her

attitude? This problem is most acute, perhaps, in foreign-born families where there is on the part of one mate or the other a quicker assimilation of American speech, dress, methods of living or ideals, which makes the difference between the old and the new one of painful contrasts.

On this question of progressing together, every marriage must be a law unto itself. The idea to keep in mind is: What is the best course for the success of the marriage as a whole? Many marriages have endured through happy years in which the man and his wife moved on quite different social planes, although in most cases any such condition would ultimately be disastrous. In any difference in progress or outlook between the two, harmony can result only if each is willing to make friendly acknowledgment of the progress of the other, to take pleasure in the other's growth, and always to discuss pleasantly everything that relates to their successful marriage.

Many illusions with which men especially enter marriage meet shipwreck because they

are built on the chattel idea—the belief that one mate *possesses* the other. When this idea has been dissipated by straight thinking, the two will realize a new relationship in which they can work together, depending on an appreciation of the ability of each for leadership in his own particular field. They will realize that neither should seek to "own" or control or outshine the other, but that each has his part to play like the musicians in a small but well-trained orchestra.

Some couples rush into divorce following the will-o'-the-wisp of new illusions, illusions of greater beauty and happiness to be found with some other partner, or belief in the joy of independence, without stopping to realize that the failure of earlier illusions may be the cause of their present discontent. Sometimes these new illusions, although in reality of the most temporary nature, gain for the time being such ascendancy over the will that the emotions assume full control and the intelligence is not able to combat them. In such a haze is the typical married philanderer, or the suppos-

edly faithful husband or wife who suddenly deserts home and children in the company of a "soul-mate," under the temporary illusion that along such a road lies permanent happiness. Straight thinking on the part of one married partner may prevent catastrophe when such an affair is discovered in time, or, when the aberration has passed, may work out some new basis for continuing life together, even though the emotional atmosphere of the home may never again be the same.

Straight thinking does not permit an unreasoning pride. It sees the economic and social position of the family honestly, and devotes its energy to improving rather than to justifying it. It recognizes all the elements that enter into family life, all the family relationships, outside friendships, imagined strength and weakness, goals and ideals. It takes all these threads of family life and tries to weave them into a pattern of beauty and harmony for the happiness of the whole family. Illusion, rationalization and straight thinking—all play their part in determining

whether marriage is to be exalted to the heights of ecstasy, plunged into the depths of despair, or continued in a more comfortable middle course.

X. Holding a Husband

EVERY woman dreads the day when she shall learn that her husband is, psychologically speaking, no longer kissing her with his brain but with his spinal cord. Even if she has already made this transition herself, it is a disagreeable thought that the man should make it too and the daily kiss become not an adventure but a habit.

For habits are acts which have grown to be unconscious, unthinking, often unemotional, handed over by the brain to the lower nerve centers, just as the routine of an office is handed over by an executive to his assistants so that his time may be free for more important things.

Many activities, like reading, writing, walking and chewing, must become habitual and routine with all of us; but there are certain things, like loving and praying, which, no mat-

ter how oft repeated, should never be allowed to slip down into the realm of the automatic.

Holding a man in a conventional marriage —that is, one based on convenience and suitability rather than on love—is much simpler than holding him in a love match. The European divorce-rates, so much lower than our own, prove this to be true. In the marriage of convenience the couples at least start out with the advantage of being properly mated socially and economically; and since they have not married in the blinding glow of romance, they do not have to live through a period of disillusionment. Those who have married for love, on the other hand, may be unsuited to each other in every way, and their task of building married happiness when romantic love has gone is hence more difficult, requiring the greatest patience and understanding on the part of both.

Since the woman lives more fully in the marriage than the man, more than half of the patience and understanding must come from her. Just as before marriage she did (if we are

going to be honest) much of the pursuing, so after marriage she will have to do most of the holding. The routine of her life has probably undergone a far more violent change than that of her husband's. She has taken over a new set of duties and functions, and may even have moved to an entirely new scene. Although the man lives during his business hours much as he did before, the woman is married all day long. It is greatly to her interest that the marriage shall be a success.

Counting out the man who marries for money, a husband's relation to his wife is threefold: he wants a physical mate, a satisfying social companion and, usually, a housekeeper. The perfect wife is the one who can be all three. If she cannot completely fulfil every one of these wants, or if she has ceased to do so, he is likely to look elsewhere for fulfilment. If she does not satisfy him physically, he may find a mistress. If they are sexually well mated but she is beneath his intellectual level, he may contract a morganatic marriage with his business, using that as his intellectual

outlet, or become a chronic clubman, or a golf enthusiast, or even a saxophone player. Who can say that our great business preëminence is not, to some extent at least, a by-product of the large number of unhappy marriages which our divorce-rate seems to indicate?

There are many unions in which the wife falls down in one or more of these relationships but which do not end in divorce. Such a situation does not necessarily mean that the husband has ceased to love his wife, or that he wants their life together to come to an end. He may find her perfectly satisfactory as mother and home-maker, and be content to get his sexual satisfaction elsewhere, as is the case in so many French marriages. It is when the husband finds another mate who satisfies him as both a physical and a social companion that the marriage is in extreme jeopardy.

Few women, however, unless sexually cold, will be content with a half-way or one third ownership. They will want the marriage to be a success on every plane. Some of them fail

to make it so because they do not realize that marriage is a partnership into which each should be willing to put all his capital constantly and to take out only small dividends until the business is a going concern.

A wife who fails in this way is the one who weeps on the slightest pretext. She tries to tie her husband with water, to hold his love by making his attitude toward her one of continual emotional outpouring. She endeavors to overcome indifference by arousing pity and anxiety. She weeps if he refuses her a fur coat; she cries if he stays late at the office. Obeisance has been paid to this type of woman by a restaurant in the down-town district of a southern city, which puts up boxes called by the men who buy them "Hush darlings." They contain hot fried oysters and other delights, and are designed as peacemakers for men working late at their offices. On the top of each box is printed "Hush, darling. Look what I brought you from Schmidt's."

The weeping type of wife runs the danger of making her husband weary of the mo-

notony of her performance. After a time it becomes necessary for him to distinguish between real distress and what is simply annoyance arising from trivial causes. The woman has cried "Wolf!" too many times. It lowers her in the man's estimation and diminishes that deep affection which is based on ideas of spiritual strength and vigor. Weeping has always been a powerful feminine weapon, but it is an unfair one, more apt to drown a husband's love in the end than to keep it afloat.

First cousin to the weeping type is the over-demonstrative wife. She takes nothing for granted. She frequently has a self-centeredness that looks only for pleasure in love. She demands praise and admiration at all times. A look of criticism is a stab; a failure to notice anything that she has accomplished brings a sinking of the heart. The forgetting of a birthday or an anniversary is a world catastrophe.

Such a woman assumes that constant sensation is the forget-me-not of marriage; because she enjoys continual demonstration, she

feels that her husband must also. She has not learned to distinguish between veneer and solid mahogany. The veneer, it is true, is often prettier to the casual eyes, but the mahogany lasts longer and cannot be chipped off by hard usage. Many men and women who are capable of the deepest and most enduring affection are inherently undemonstrative; this is especially true of the phlegmatic, philosophic type of person.

There can be no real equanimity in marriage or any other affectionate relationship until certain things are taken for granted. Love and faithfulness must be accepted as facts until obviously disproved. To demand that they be continually demonstrated by one to whom demonstration is not natural is not only selfish but destructive.

Every one knows the Clinging Vine. She is man's traditional idea of womanly qualities personified, a picture of woman, not as she really is, but as man has thought he would like to have her. To this traditional woman man has given all the virtues which involve

service to him. She is the perfect background for a scene in which he vigorously occupies the center of the stage. By her dependence on him she magnifies his virtues and his strength, spurs him on and gives him a sense of power.

The character test of marriage consists in unifying life; under some circumstances the Clinging Vine will accomplish this better than the independent woman, but she must choose the right kind of man to whom to cling. Even mistletoe is selective. There are certain types of men who need a vine, but the sophisticated male may feel smothered by her. The Vine has been a great stimulus to male creative imagination; the lodge and the club, with their strictly masculine membership; sick friends; night work at the office—all these have given the sturdy oak a larger measure of freedom, more independence of action.

The chief dangers of a vine-oak relationship, however, are to the woman herself. She loses her independence, if she ever had any; her personality is absorbed in the man's, with a consequent shrinking of her own self-esteem

and an arresting of her mental development.

Of the opposite type is the managing wife. Here we may have visible or invisible government. The wife may be the out-and-out manager who openly takes charge of a weak husband; or she may, with greater understanding, realize that whereas he may need managing, he seldom cares to admit it, and would prefer to have his successes appear as his own. She therefore adroitly suggests ideas to him and then asks him for information so that he can give them back as original; or she advises him by quoting alleged rumor; or she puts her own suggestions in the mouths of men whose wisdom he can accept without loss of his masculine self-respect. "They say that property on Main Street is soon going to double in value; that business is coming uptown, and that anybody who invests now will make a mint of money."

The manager makes the right friends for her husband, the right social connections. She is the booster, the Rotarian wife; she is really

a business woman and her husband is her vocation.

But let her beware of trying to manage a man who is himself a manager! For a husband to be led successfully, even by the invisible type of government, he must have a greatly enlarged ego and almost no sense of humor. The wife herself will probably be the best judge as to whether or not he qualifies for this rôle.

The comforter type of wife holds her husband by laying stress on his physical welfare. It was she who in the past generations had his smoking jacket and slippers ready when he came home. "How tired you look! You must not work so hard." She does things calculated to increase her husband's emotional satisfaction in the treasure he has won. She is solicitous if he has a headache; if he seems anxious about his business; if he loses a game. She flatters her husband at all costs.

The comforter wife does not give her mate a chance to play his part fairly; the two have

not made a balanced emotional adjustment, since there should be comforting, when it is necessary, on both sides, not only on one. Always being commiserated, the man is weakened and encouraged to be selfish. And as a matter of fact, he probably works no harder than other men and not as hard as his wife. Marriage is an affair demanding the mutual sharing of burdens.

A type of wife who draws heavily on femininity to hold her husband is one whom it is not unjust to call the married mistress. Her view of marriage can be called legalized prostitution. Usually she can meet her husband on only one plane, that of the physical, and either she does not realize that there are other elements in a perfect marriage, or she feels that they are unimportant. As she sees her man growing away from her she leans ever more heavily on the traditional aids to sex-appeal. Fussy boudoir accessories, rose-shaded lights, heavy perfumes, exaggerated make-up—these are only a few of the stage props called in to help her.

The danger to a wife who depends only on the physical appeal of marriage to hold her husband is obvious. She has done her best to develop this kind of emotional response from him, at the expense of a more enduring love built on a larger and firmer foundation. Her chapter closes when her husband finds another woman with more sex-appeal.

Obvious to every one but herself are the mistakes of the jealous wife. She subjects her husband to continual espionage; she watches his mail; waits up for him at night; drops in unexpectedly at his office; listens to gossip; interprets any little forgetfulness or inattention as a sign that he has ceased to love her, and anything that he does not explain as a sign that he is deceiving her. She trembles with doubt each time he is called out of town on business. She is always misinterpreting, and demanding proof and corroboration for everything he tells her. She is a chronic suspecter.

If she is not jealous of the whole man, she may be jealous of some part of him, of his in-

terest in his business, the hours he spends on the golf links, his devotion to his mother, or his abler mind and personality which may have enabled him to grow at a rate with which she cannot keep pace.

Jealousy is born of fear and a sense of inferiority, with frequently an admixture of envy. The jealous woman is her own worst enemy. She has harbored a fox in her breast which is continually gnawing at her heart. In the frequent quarrels which she brings about she reveals her own weakness, and puts an instrument of torture into the hands of her husband which he may some day find it convenient to use. Even if he endures her jealous moods in the beginning, in time he is certain to become bored, disgusted and dissatisfied at the limitations she has set to his freedom. He may develop ingenuity in deceit, and may even decide that, given the name of unfaithful, he may as well enjoy the game.

One of the prime elements necessary in holding either a husband or a wife is for each to retain the other's respect. Retaining respect

is an important part of keeping the illusion. Not only should the wife try to keep her husband's respect for her, but she should help to maintain the respect of his friends for him. Let her dress and groom herself as carefully as she did during courtship, for she now has a double necessity for doing so—she has his reputation to sustain as well as her own. Their friends will judge his business success, his social standing and even his attitude toward her by the way she chooses and wears her clothes, keeps her home and addresses her husband. She is, in a sense, his show-window.

The ideal wife has a sense of humor, which is another way of saying that she sees things in their true proportions; she does not let her nearness to a little, unimportant matter deceive her into thinking that it is significant and momentous; nor does she allow emotion to blur and distort her vision. Many a peccadillo has been laughed into harmlessness by treating it humorously, and many a flirtation begun simply as a pleasant diversion has turned into a tragedy because the wife insisted

on giving to it a significance which it did not originally possess. Particularly the wives of physicians, actors and other professional men whose work brings them into constant, close contact with many women would do well to paste this maxim on their mirrors: "Jealousy is the suicide of happiness."

A man whose wife tries to wean him away from his family and his old friends has a fettered feeling which he is almost certain to resent sooner or later. His friends, believing themselves unwelcome, will avoid him, which is likely to annoy and shame him, and force him into the position of apologizing for his wife. The wise woman greets her husband's unexpected dinner guests with a smile, even if the cook has left and the children have croup. She makes the poker-playing group feel at home no matter how long it will take her the next day to clean up the cigar ashes. If John is not encouraged to continue his customary diversions at home, he will certainly seek them elsewhere. If his guests are socially distasteful to his wife, the way to gradually

wean him away from them is not to be rude to them, thus driving him into the position of defending them, but to throw around the house such an atmosphere of gracious refinement that their social deficiencies will gradually become obvious and the friendship will wane of its own accord.

The successful wife is ever making a careful, although secret, investigation of her husband's possibilities, and of the effect of his occupation, his interests, his neighborhood and his surroundings on his chances for success. She centers her gaze not on his frailties but on his abilities, and does her best to develop them. She cultivates the right friends for him and makes opportunities for him to show what he can do, even in so small a matter as leading up to his best stories at a dinner party. There is something impressive and confidence-inspiring about a man who is still a hero to his wife!

One of the surest ways for any firm to meet outside competition is to raise the quality of its own personnel. This is just as true in mar-

riage. The woman who wants to hold her husband can best do so by making herself, as nearly as possible, the perfect companion for him.

XI. Holding a Wife

IN the business of *winning* their mates, men have always exhibited great purpose, strength and ingenuity. No task has been too tedious for them, no labor too great, no means too desperate. There is much truth in the old saying, "Most of the arts and sciences were invented for love's sake."

But once the women have been won and securely locked within the marriage pale, then has come time for a holiday. While many men have disported themselves in the green pastures outside, most women have been kept immured by law, children, public opinion and, most important of all, lack of money. Under these conditions, holding them in marriage was practically no task at all.

But laws have changed, the number of children is being limited by contraception, public opinion has broadened and women have

found economic independence. Consequently, the husband who wishes to hold his wife finds a greater necessity for exerting himself in that direction than man has ever known before.

Women marry for a great variety of reasons, but principally for love, companionship, protection and children. Which of these reasons is the strongest depends on the type of woman, although motives have always been influenced by changes in education and financial pressure. The modern wife puts more emphasis on love and intelligent companionship, and less on protection, than did the wife of former times. In the rough and tumble of a primitive era the woman who married a weak-armed man found herself in actual physical danger, either from privation, or from capture by a stronger man, or from death by animals. She could not insist on education or polish, although the ideals of knighthood which she supported prove that she longed for these adornments in men. Even when physical dangers had passed, she still required shelter from financial needs.

But now a wife can be independent and is therefore less content with mere masculinity than formerly was her wont. A straw in the wind, which may seem unimportant at first sight but which indicates a general trend, is the gradual fading of the so-called "he-man" in the films and the rise to popularity of such grown-up children as Harold Lloyd and such dilettante heroes as Adolphe Menjou.

As women show less regard for mere muscle, they make a more insistent demand for brains, education and culture.

A goodly portion of the technique of the average husband to-day is inherited from his father. That technique might have been moderately successful with Victorian wives, but it is as out of date now as grandmother's stays. The man who puts his faith in the old proverb—

> A woman, a dog and a walnut-tree—
> The more you beat them, the better they be—

will soon find himself alone with the walnut-tree, the dog and what is left of his bank ac-

count after alimony payments. It is true that wife-beating was formerly regarded by some women as a sign of masculine affection. We are told in the "Niebelungenlied" that *Siegfried* flogged his wife black and blue. But that was because brutality was looked upon as an evidence of masculine strength and virility. To-day such a man can hold his wife only if he has been foresighted enough to pick the almost extinct type that enjoys it. This applies to bossism not only by physical force, but to the bossism of ideas and personality, to that combination of arrogance and ignorance which makes a man believe that every one is out of step but himself.

Many petty household tyrants are simply passing on to their wives and children the blows which they receive from other men. Not big enough, mentally, to command in the world of business, they have to accept its slaps and buffets and soothe their wounded pride by commanding in the home, even in such small ways as permitting on the table only such food as they personally enjoy. This ten-

dency to domestic tyranny is sometimes particularly noticeable in men who are small physically and who unconsciously form tyrannical habits in order to compensate themselves for their feeling of physical inferiority.

Cruel fathers sometimes unfit their daughters to become successful wives, either because the daughters never are allowed to develop self-confidence, or because they learn so great a fear of men that when they marry they distrust and suspiciously watch their husbands. And sometimes in their desire to escape parental cruelty, they rush into ill-advised marriages.

The henpecked husband is always held up as an object of pity and ridicule. As a matter of fact, he is much less in need of sympathy than the men who laugh at him. "F-M" marriages, those in which the woman has the more dominating personality and the man does not resent the fact, are very likely to be happy marriages. They are successful in a large percentage of cases. Although the man may seem to have sacrificed some of his mas-

culinity, he gets a certain enjoyment from his sheltered position, and the woman is content because, in taking care of him, she is able to express what is frequently a strong maternal instinct. The ridicule aimed at such a husband by other men is part of an unconscious masculine effort to preserve the sovereignty of their sex by contempt for all men who do not dominate.

In the days of handicrafts, when a man's home was also his workshop, he was in control of his own business, and, although it may have been nothing more exalted than horseshoeing, he derived a certain creative satisfaction from it. He was his own master and worked on his own time at his own speed. Now few men are their own masters, and most of the artisan work is monotonous and uninteresting. This is even true in the "white collar" occupations; human beings are the cogs, bolts, screws and roller-bearings of the business machine, and human dispositions consequently feel the strain and friction. In addition, the machine is continually being geared higher and higher by

"pep" meetings, "booster" literature and sales promotion campaigns. This drive and push often produces irritability and nervousness; but alas! for the man who gives vent to his feelings in office or factory! If he shows the strain, he is in danger of being classed as a failure and cast aside, just as any other imperfect bolt or nut or screw would be discarded. "I can work," declares the efficiency expert, "with any man except the fellow who says 'It can't be done!' " "Keep Smiling" admonishes the card tacked on the office wall.

Such are the conditions which help to produce the domestic grouch. Unable to show his irritation during office hours, he shows it at home. This use of the home as a dumping-ground for business vexations may save his business, but it is likely to wreck the home and condition the children. It wears down the wife's patience and exhausts her affection. One of the most fearful tortures ever invented was the steady, constant dripping of water on the head of a victim who had been tied so that he could not get away from it. People subjected

to this method suffered only moderate physical pain, but they often became insane unless released in time, for each little drop caused a slight nervous shock and the effect was cumulative. Living with an irritable person is the same kind of torture; it causes a series of nervous shocks which can wear love down to nothingness. It cannot fail to disrupt the harmony of family life; usually the wife endures it only because the husband is the breadwinner and there seems to be no alternative. She must continually explain and excuse the father to his children. "That's all right, Johnny. Father didn't meant to hurt your feelings. It is just because he works so hard."

Contrary to popular belief, it is sometimes not too much but too little business that makes the tired business man. Occupation is less irritating than worry or anxiety over its loss; more exhaustion and nerve strain come when the husband does not see economic security, when he is not doing sufficient business to carry his overhead expenses. The laborer or skilled worker is not wrecked by his muscular

efforts; fatigue comes rather from responsibility. A study made a few years ago of the mental health of the tailors of Boston showed that they suffered in far greater numbers from nervous breakdowns and other mental and emotional troubles when business was slow than when it was brisk and they were working overtime on the cutting table or at the machine.

It is usually valuable and desirable for a man to take his wife into his confidence in regard to the general trend of his business, not only because she has a right to know of possible financial changes which will affect her as well as him, but because her judgment, which complements and supplements his own, is frequently helpful, especially in the matter of sizing up associates. But taking her into his confidence does not mean overwhelming her every evening with all the petty worries and irritations of the day. If the husband carries his business troubles home every night, and the wife has saved her household worries to recount to him at the evening meal, that meal

will not be a happy affair. Such a state of things, long continued, will eventually cause both wife and husband to dread the home-coming; each will have become for the other not a stimulant but a depressant. If irritability or fatigue reaches an extreme point, a physician or perhaps a psychiatrist should be consulted; many emotional states are directly traceable to physical disorders.

Probably the most difficult of all husbands is the genius, or the near-genius. The writer, the actor, the artist and the musician frequently have the introvert type of mind. The introvert lives rather in a world of ideas than of actual facts. He is more interested in interpreting life, in delving into its hidden meanings, than he is in actually grappling with it. He is a man of thought rather than of action. His emotional life is likely to be unstable, and frequently he is—or appears to be—egotistical.

All these qualities, whether their possessor is a genius or not, may be valuable to the world but trying to the home. The poet may

have a perfect mastery of complicated verse forms, but none of family finances; the musician may be able to control a hundred-piece orchestra, but not his temper. For such persons the actual material things of life, like the grocers' bills, instead of serving as challenges to action and conquest, are unwarranted irritations which break in on the train of thought.

After he has allowed his emotions to trap him into marriage, this type of introvert is likely to regret it. The restrictions and discomforts of family life and its financial responsibilities irk him and distract his mind from creative work, a condition which is made much worse by the fact that he usually has to work at home all day in the bosom of his family.

If he is a writer or a musician he suffers from another common misconception, the belief that he is not really working. Although creative labor is actually the most exhausting that any one can undertake, it does not appear so to the outsider, to whom "just thinking"

is synonymous with "just idling." For those intent on creation the interruption of an important train of thought is often exquisite torture. Work which is done with the muscles, or mental work which has become more or less of a routine, is fairly easy to control. One can start or stop it whenever he wishes. A person who is interrupted while sweeping a room or making a dress can take up the occupation again after the interruption and carry on just as well as before. But a piece of writing, or composing, or painting may depend on an elusive series of mental associations, or on a transient emotion which, once lost, can no more be recaptured than a bubble that has burst.

This is what makes the creative genius, or near-genius, or even the pot-boiling struggler, so savage when the baby's crying breaks in on the composition of a nocturne, or the gas man's demand to read the meter interrupts the writing of the love scene. If the extreme type of introvert marries at all, his wife should be either a woman with similar tastes, with a

strong sense of humor and with infinite tact and patience, or a woman of a phlegmatic type whose emotional stability will be a balance-wheel for his vagaries.

There are two marital situations which often lead to failure, the causes of which go back far into the childhood of husband or wife. In one case the husband has been brought up in such a state of emotional dependence on his mother that he is never able to really free himself from her domination. His own home is, for him, simply a place where he sleeps at night; his mother's home is still the place to which he returns for guidance and cheer, if indeed his mother is not, as is too often the case, already living under the same roof.

The woman who marries such a man has a rocky road ahead of her unless her husband's mother develops unusual powers of discernment. Married life for the wife will have to be a perpetual courtship, in which she and her mother-in-law are rivals. If the husband does not realize the situation and

shift the center of his attention from mother to wife, his wife will probably in time grow tired of taking second place and will either seek consolation outside of marriage or complete release in divorce.

The position of the woman who has married a man with a mother fixation is no more difficult than that of the man who discovers, after his marriage, that he is a "father substitute." It is the misfortune of some fine men that the very qualities which made their own marriages successful have laid the foundation for failure in marriage on the part of their daughters. The bonds of love and admiration between the two are so strong that the daughter, in choosing a husband, unconsciously looks for a type as much like her father as possible. Frequently she never finds him and therefore does not marry; when she does find him, she often expects impossible things from him; she unconsciously demands that he be both husband and father to her, a dual rôle which no man can adequately fill. The emotional conflicts which result from such a situa-

tion often lead to frustration and unhappiness for the husband and, equally, to misery and neurosis for the wife.

The marriage of a man or woman emotionally fixed in either of the ways described above has started with a heavy handicap. Sometimes it can be removed by a frank discussion, admission of the weakness, and a change to a new mode of living; sometimes it can be successfully handled by a psychiatrist; sometimes it disappears only on the death of the father-in-law or mother-in-law. In extreme cases and where there are no children the only solution is separation, since there is a fundamental sex incompatibility.

The foregoing are a few of the types of husbands whose selfish personalities lead to difficulties in marriage. Such men, consciously or unconsciously, create many of their own problems of maladjustment, and can succeed only if they are able to recognize the bases of those problems and to make definite, vigorous efforts to solve them. To this list of problem husbands many others could be added. There

is the drinker, chronic or periodic. Drinking plays a more intimate part in marriage to-day than it formerly did, because it is practised at home instead of in the corner saloon. Frequently it is resorted to as an escape from some special stress or strain, and the habit may thus be a symptom of maladjustment to life, curable, perhaps, by psychiatric treatment. The drinker whose sprees are followed by repentance and an effort to make up in increased kindliness for the pain he has caused, will hold his wife's affections longer than the man who drinks steadily and alone, and on whom drink has the effect of unloosing all those ugly traits of character which are usually concealed by fear or caution.

The sensual type of man rarely makes a satisfactory husband, even for the sensual woman. His love, which is based mainly on passion, is not likely to last, and when it has faded, the bonds which hold him to his family are very slight, since the qualities which attract him may be found in abundance outside of marriage.

The stingy husband, who values the accumulation of wealth above the more intangible values of living; the lodge and the card devotees who neglect their wives to seek all their recreations exclusively in male company; the *Micawber* type, whose life is a series of financial crises, and many others too numerous to be discussed in detail here—all are risks which no marital insurance company would consider good.

Generally speaking, the man who has the best chance to hold his wife's affection is the one who can retain the attitude of the lover; who continues to inject into their daily relationships some element of pleasant surprise; who puts the happiness of both above his personal pleasures; who takes regular interest in his work, but does not make it his whole life; who is cheerful, good-natured, tolerant, and who has his whole attitude of love permeated by respect; who in the daily grind remembers and plans for the future; who faces life as a reality, but who through all of its tragedies can find compensation in his marriage.

XII. In-Laws

THE mother-in-law bogy is to a certain extent inherited. It has come down to us from remote ancestors, and began in a way that one would least suspect. In the matriarchal era, when women ruled and were the heads of families, a husband was required to shun his mother-in-law because it was feared that if he did not he might fall in love with her.

When a man married in those days he lived with his wife and became one of her mother's household. Marriage took place at an early age, so mothers-in-law were often young and, according to the standards of the time, alluring. To prevent complications and jealousies, the mother-in-law was taboo to the young husband. He was required to keep away from her for several weeks; if he did not he had to pay some penalty for his indiscretion. Among the Navajo Indians, blindness was the punish-

ment meted out by the gods to one who looked on his mother-in-law's charms; in southeast Australia, to speak to her was death.

Family life has gone through many changes, but this inherited avoidance of the mother-in-law has persisted. It received fresh impetus from the marriage-by-capture custom, when a man was supposed to win his bride in the teeth of violent opposition from her parents. The mother-in-law complex is therefore part of our inherited thinking, and helps to color with prejudice a relationship that should and can be mutually affectionate and helpful.

But this is not the only nor even the most important reason that "mother-in-law" appears so often in divorce court records. The main roots of the trouble are more direct, many of them springing from misguided affection, or from subconscious urges, jealousies or ambitions.

Of course, the mothers of the bride and bridegroom are not the only in-law problems. The fathers-in-law often interfere, and

there may also be a Pandora's box of sisters, cousins and aunts. That the mother-in-law seems to be the chief cause of trouble comes from the fact that her interests in the new marriage are keener and more immediate; that she has usually made a greater personal sacrifice for it, suffered a greater personal loss, and—probably most important of all—that she is closer to it physically and has more time to watch it.

Many men subconsciously dislike their mothers-in-law for no better reason than that they see in them the prophecy of what their wives will some day become. Love holds desperately to its illusions; we know that hips and ankles lose their youthful contours; that double and even triple chins arrive to blur a lovely profile, and that all the cosmetics in the world cannot preserve indefinitely the complexion of girlhood. But we hate to admit these horrid facts. The wife's mother, in whom such changes are perhaps already visible, is a constant reminder of the evanescence of youth. She is like a vision of the future seen in a

gazing-ball. If she is growing old unattractively, both physically and spiritually, she may be obstructing her daughter's chances for happiness in a way that neither suspects.

Many in-laws cause trouble for reasons just as little understood. Parents may have been thwarted in some ambition of their own lives, and may, consciously or unconsciously, have resolved to see those ambitions fulfilled in the lives of their children. Or they may have suffered in body or spirit, and have determined to save their children from that suffering.

The mother whose horizon has been bounded by the stove and the kitchen sink wants her daughter to marry a rich man and "never know what is coming on the table until it is put in front of her." If daughter does not marry wealth, or if she does and the husband loses his money, the mother may bitterly resent the fact that daughter is being supported in exactly the style to which the girl has always been accustomed, especially if she is pretty and "could have made a better match." The father who married too soon,

who shackled himself with a family, and who consequently has spent his whole life on a bookkeeper's stool, may see himself suffering a second defeat when his son repeats his mistakes. All these subconscious urges color the attitude of the parents toward the young couple and make it almost impossible for them to resist the temptation to drive from the back seat.

For a marriage made in the face of parental disapproval has started with a very severe handicap. Unless the in-laws are among the great souls of earth, friction with them is almost certain. Every mistake of the young husband or wife is welcomed triumphantly as a sparkling proof that father was right—an attitude not calculated to arouse affection in the wrong-doer. . . . "Don't come to me with your troubles; I told you not to marry him." . . . "Of course she is lazy and extravagant; I pointed that out to you but you would not listen."

This is a natural human attitude but a most destructive one. After all, it is better to be

happy than right. Helping one's child to make a success of his marriage is more important than vindicating one's own opinion. Better than adopting an I-told-you-so attitude would be to make a helpful, constructive effort to patch up differences, counsel patience, promote understanding. "Yes, I agree with you, she seems extravagant, but perhaps it is because she has never really been taught the value of money. Do you give her an allowance? Have you talked over with her frankly just what your income is and what you can afford?" Conciliatory advice of this kind from a boy's mother, whom he considers his natural ally, will usually be welcomed with respect.

Of course, the desire to atone for their own failures in the lives of their children, or to save their children from the suffering they have known, may work just as well for good as for evil. The woman whose own life has been made hideous by the selfishness or interference of in-laws usually decides not to repeat the mistakes with which she has become so painfully familiar. If she has had to endure

an interfering in-law in her household, you will often find her preferring, in her own old age, to live alone. She has made up her mind to let the youngsters learn the road by traveling over it at their own gait. There are mothers-in-law who never criticize or advise except on request. May their tribe increase!

There is a great deal of accumulated wisdom about human relations which parents can and should pass on to their children; but they should as a general thing pass it on before marriage instead of after. Advice given to any one just when it is most needed is frequently resented and cast aside because, coming at that time, it has a strong personal application; it is more than advice; it is criticism. One's pride immediately tries to deny it, to build up a wall of defense against it.

But advice given in a general way long before the event, or long enough after, is received with no coloring of personal emotion. The one who receives it can consider it dispassionately, and although he may forget a good deal of it, a certain amount remains and be-

comes part of his subconscious thinking. When the crisis arrives or recurs, the wisdom by that time seems his own; he can act on it without loss of pride.

What a wealth of knowledge about the art of living together all mothers and fathers could give to their children at the same time that they are teaching them tact, good manners, business ethics and other guides to successful conduct! Yet how few parents ever do this. They are held back by reticence and loyalty to each other. Although married couples should never talk over each other's failings before outsiders or in the presence of their children, it is still possible for them to pass on, without disloyalty, much of the practical wisdom which they have gained.

But not only does the mother seldom give to her daughter, before marriage, the secret lore about men which all women not utterly imbecile have accumulated by that time; she does not, or at least in the past did not, even explain the physical facts about marriage. This particular form of neglect has wrecked

more marriages than any one outside the medical profession will ever realize.

In trying to steer the married couple successfully, in-laws frequently forget that what may have been good advice on certain practical questions twenty-five years ago may be bad advice now. Circumstances, knowledge and ideals change with each generation, and a young couple of to-day would be hopelessly out of step if they tried to keep in tune in all things with the standards of yesterday. Mother's golden oak dining-room furniture may have been the envy of the younger set when McKinley was President, but for her son's wife to live with it will be exquisite torture; as soon as the bride can do so, she will sell it to the second-hand dealer for a song, just as her mother-in-law did with grandmother-in-law's walnut furniture thirty years ago.

The young mother of to-day who has made a study of the care of babies probably knows more about them, even before her first is born, than did the woman of a generation ago who

gave birth to seven and buried three. The modern mother knows, for instance, that "night air" is not poisonous; that sparing the rod is often the best way of preserving the child, and that ignorance is more likely to be the destroyer rather than the protector of innocence. Age may bring increased understanding, but it does not necessarily bring up-to-date scientific knowledge; and scientific knowledge that is out of date is worse than none at all.

Sometimes age brings a softening of the moral fiber—a kind of "Here's-a-cookie-don't-let-your-mother-know" attitude. We often hear grandparents declare that they are going to "enjoy" their grandchildren; what they really mean is that they are determined to win the youngsters' love by fair means or foul, and that if proper discipline stands in the way they will cheerfully overthrow discipline.

This is typical of all back-seat driving—advice and pleasure without responsibility for the outcome. Father-in-law, generous in a large way with words of advice, may urge

Jim to give up his salaried position and go into business for himself, saying that he owes it to his wife and children to make some real money; but if the ill-advised venture fails, it is Jim and not his father-in-law who bears the brunt.

The situation is entirely different where the parents of either Jim or Joan are helping with financial burdens. Especially if they are doing so at a personal sacrifice, they feel, with considerable justice, that they have a right to demand that their hard-earned money be spent wisely.

To say that it is better for a married couple not to live with the parents of either is to make a feeble statement of a great truth. When either the boy or the girl is an only or a favorite child, the two families should not even live on the same block, and would often be happier if they did not inhabit the same city. This is not to say, of course, that old people must not be taken care of; for children to thrust them out is more harmful to the children than to the parents, since it weakens the

fibers of character and sets a bad example for the next generation. Couples who are cruel to their old people have no right to be surprised when they, themselves grown old, are in turn thrust out; they are the victims of their own teaching.

Whenever it is humanly possible the two families should live apart. For them to live together means that the young people have no chance to grow up; they remain under the watchful eye and to a certain extent under the control of the parents; they have no opportunity to strengthen their wings by flying alone. The result is well illustrated in China and other Eastern countries. There the young couple, remaining in the house of the man's father, are for a large part of their married lives under the dominion of their elders, and are influenced by the ideals and traditions of an older generation, a fact which certainly accounts in part for the conservatism that made China for so long a stagnant nation.

A woman who is herself unhappily married frequently attaches her son to her as a form of

compensation. Hiding selfishness under a mask of love, in whose reality she firmly believes, she dominates the son to such an extent that it is difficult, sometimes impossible, for him to grow up emotionally. In intellect and education he may have become a man, but his affectionate attachments are still those of a child. "His mother is his sweetheart."

Such a boy often does not marry until his mother has died; even if he wants to, she prevents him by representing that his first duty is to her, and by playing on his sympathy through ailments which, though real enough in the end, may be caused originally by her subconscious search for something with which to hold him. If her boy does take a wife, he frequently chooses an older woman, who will continue the mothering he has grown accustomed to; or one who, if he has been badly spoiled, will flatter him and look up to him as his mother always did.

How can the wife of a spoiled darling cope with her mother-in-law? Principally by having children, several of them, as soon as pos-

sible. The minute she produces a child for her husband she has shifted the center of interest, not only psychologically but in an actual, material sense. Instead of seeing the husband continually returning to his mother for advice and comfort, she has the satisfaction of seeing her mother-in-law coming to her home. She has won the spot-light, acquired a new importance and authority in the marital drama. More than that, by making her husband a father she has increased his sense of importance and responsibility, which was just what he needed; she has helped him to grow up emotionally, made him feel like a man among men and helped him to throw off the yoke of his mother's domination.

Also, she has herself acquired understanding. Many a wife who has fought her husband's mother with the callous brutality of youth, looks with love-sharpened eyes down the years as she holds her first-born in her arms, and suddenly realizes for the first time what it will mean to her to have that son, grown tall, taken from her by another woman.

Motherhood is the great common ground on which all female creatures, human and animal, meet.

Of course, there are cases in which the mother-in-law is so wrapped up in her son that even the mother of her son's children has no significance for her. The children have, so far as she is concerned, been begotten by the father alone. Fortunately, such an attitude is extreme and rarely encountered.

Many mothers need to face the marriage of their children stoically, as they would a necessary surgical operation. It is of no use for them to deceive themselves by declaring hopefully that in the marriage they have simply gained another son or daughter. By this desperate subterfuge they may try to feel that they are still the center of the family circle, a circle which has now been happily enlarged. In their hearts they know that this is not true. The family has not been enlarged but made smaller, since the children have left to start new families, new centers of interest. That mother will be far happier who can adjust

herself to this reality and leave the new couple to work out their own salvation, knowing that half the fun of life is in solving the problem that each day presents. She should let them know that she is always ready to serve them at their request. Happiest is the rare family in which the relationships are so free, friendly and fine that the parents of the young people seem as of their own generation.

To represent all friction with in-laws, however, as the fault of the in-laws alone would be a cruel misstatement. As often as not it is caused, not by the selfishness of the older people, who may be almost pitifully long suffering, but by the callous brutality, the thoughtlessness or the ignorance of youth. A couple embarking on their great adventure, with thoughts only for each other, forget that the bonds of care and affection which bind them to their parents cannot be broken in a moment, and never without leaving a scar. They would do well also to remember that, even though the experiences they are going through seem unique to them, others, notably the par-

ents, have gone that way before, and what they have learned about the road is usually worth listening to. With joy in the new freedom, there should come to the young people an understanding of what the parents have contributed to their lives, and a realization that, although the technique of the older people may sometimes be poor, what they do is almost always prompted by love and a desire to bring happiness to their children.

XIII. The Other Woman

PRACTICALLY all of the great romances of history have been in the greener pastures outside the marriage pale. Few of the great lovers whose stories have come down to us, a glowing and often wistful heritage, have been married—at least, not married to each other. Helen, Cleopatra, Beatrice, Guinevere, Isolde, Francesca, all were gallant ladies. The love songs of the troubadours were addressed to somebody else's wife. The queens of beauty for whose favor knights vied in the tournaments usually had already pledged their favors to a mere husband.

Until the English-speaking people of later years undertook the experiment of making mutual romantic love, rather than social and economic convenience, the bases of union, marriage and romance were hardly associated in men's minds. The great lover was, more

often than not, the other man or the other woman. As the Countess of Narbonne expressed it, "We may say definitely and considerately that love cannot exist between married people," an opinion which was fully indorsed by no less an authority than Eleanor of Acquitaine, afterward the queen of Henry II.

In many countries the problem of the other woman was solved legally and to the satisfaction of society by the institution of polygamy. Far from being regarded as an outcast, the favorite wife, no matter what her official position was in the sequence of marriages, held a more enviable position than did the first wife. The act of Rachel, heroine of one of the Bible's greatest love stories, in giving herself to a man whom she knew to be already married, was legal, approved and even extolled by her generation, although her action to-day would almost inevitably lead to an action in the divorce court, and her rating would be that of a bigamist, or even, in harsher terms, an immoral interloper.

Wherever unions have been commonly ar-

ranged on the basis of economic or social convenience, the other woman has been tolerated either as an extra wife, a concubine or a mistress. Mankind has felt instinctively that every human being has the right to romance if he can find it; if the marriage customs of his place and generation have made it improbable that he would find it in marriage, the public has accepted the situation philosophically if he or the woman sought for it outside. The mistress is tolerated and accepted in France to-day, and regarded as a necessary part of the social order.

But in the United States marriage is, theoretically at least, based on mutual romantic love, an arrangement which gives us, still theoretically, no excuse to seek outside of marriage for love. To do so is to admit the failure of an ideal. This insistence on the love match is part of the tremendous ascendancy of idealistic and emotion-guided youth in a youthful country.

Consequently, we have in America a small percentage of what is practically progressive

polygamy and polyandry. Our divorce-rate reveals plural marriages just as of yore, the principal difference being that the marriages are now consecutive instead of contemporaneous. This is evidenced by the large number of divorced people who remarry. A statistical study of more than a thousand cases made recently by Judge James Austin, Jr., of the Domestic Relations Court of Toledo, and reported in a bulletin issued last year by the National Probation Association, showed that over half of the people who came before him had previously been married to other partners, some of them two and even three times. Companionate marriage, which, as we have said elsewhere, is merely a new name for elements which have existed in marriage for some time, is part of our way of legalizing the mistress.

The foregoing is not an introduction to a plea for polygamy, or even a suggestion that romantic marriage has permanently failed. It is an effort to clear away the hocus-pocus of sentiment and tradition with which all people

love to cloak reality, so that they can look clearly and directly at a modern problem and tackle it in the light of that clearer vision.

For the truth is that we have idealized monogamy without fully understanding the emotional urges and sex values which were realized and allowed for by former generations. The fact that extra-marital relations, with or without love, still exist in such great measure shows that men and women have arrayed themselves in social ideals which are still much too grown-up for them biologically. While loudly and publicly holding up one code, a certain group enthusiastically follows another. "Male" and "female" are biologic terms; "husband" and "wife" are social terms; the difficulties which men and women frequently experience in the relations of husband and wife reveal how easily the animal in each one of us can predominate and cast aside social responsibilities and obligations, even those which we have admitted and welcomed intellectually.

This discontent with the limitations of

monogamy is usually accepted as an evidence of human frailty and weakness, and such, in a certain sense, it is; for it shows that we have barely a finger-tip touch on our ideals. But we should not forget that while it ought thus to be condemned from the higher social point of view, it represents biological strength and urge. It is the surplus creative force of the race.

The prostitute boasts that her business is kept flourishing by married men. The conditions that make this so are many. Every one of us may be said to have, in greater or less degree, four fundamental satisfactions which we look for from life. We demand some measure of security—to know where the next meal is coming from; some measure of recognition for what we are or have done—ambition; some measure of adventure—either in our own lives or vicariously in the lives of others; and some measure of affectionate response. If we cannot find the fulfilment of these wishes legally or within the bounds set by society, the

possibility is that we will search for them elsewhere.

Marriage should bring to both the partners all four of these satisfactions, in some measure at least. They may not feel certain of their income, but they should feel sure of each other. The world may not wear a pathway to the man's door, but such neglect makes it even more necessary that his wife should seek out his good qualities—for everybody has some good qualities worthy of praise—and give them appreciative notice. If she does not do so, she need not feel surprised if he turns hungrily to some woman who does. Nor should the man immersed in business, who has stopped noticing that his wife is beautiful, feel aggrieved when she discovers that other men still see it. With a childish faith that saying a thing often enough will make it so, and with blindness to historical facts, men have deluded themselves for ages with the statement that the "womanly woman" has no ambition to shine except through her husband.

If recognition is a desirable ingredient of married happiness, adventure is even more so. Some people are so clod-like, or so engrossed in exploring their own souls, that they do not feel the necessity of exploring the world around them, and they can live a life of monotonous regularity. The average person, however, must have a certain amount of adventure, change, variety, though this does not mean in sex relationships. Married life, especially for the home woman, is often cursed with a terrible monotony, from which either she or her husband may seek escape in the thrill of an "affair." The degree to which this goes on in small, dull little towns is almost proverbial, and has furnished grist for many a literary mill of the realistic school. The numerous adventure magazines in which natives of Iowa and Colorado write stirring stories of the sea are so many safety-valves for both writer and reader. No one will ever know how many marriages have been saved from dissolution by the second-hand thrill of the movies, of hunting, fishing or bridge.

The frustration which drives the greatest number of men and women into the arms of the outsider is the lack of an adequate love response. Husband and wife, though well mated on every other plane, may be utterly mismated physically. When this occurs, the man will often, and the woman sometimes, seek satisfaction outside of marriage; the husband may even do this in order to convince himself of his own manhood. Many couples as early as their honeymoon decide that they are physically mismated; or they become convinced of it later, when the romantic illusion which the mating was adequate to satisfy has vanished and they cannot find more permanent grounds on which to unify their married life.

It is marriages such as these which help to fill divorce courts and support prostitutes, although in many cases the difficulty is structural and might be corrected by a physician; or is psychological and could be set right by a psychiatrist.

On the other hand, part of the "other

woman" situation is simply natural selection at work. It grows out of the fact that at marriage one has not met the whole world. As Edna St. Vincent Millay has put it:

> The fabric of my faithful love
> No power can dim or ravel
> Whilst I stay here—but oh, my dear,
> If I should ever travel!

The very consciousness that a dangerous age exists makes that age more dangerous, since it calls in the powerful force of suggestion. The period usually comes earlier in the lives of women than it does with men, and is sometimes accompanied by a flare-up of the creative instinct which turns a conventionally reared woman into a middle-aged adventuress. It is at that time, generally in the forties, when a woman realizes that she is approaching the biologic dividing line between youth and age. It is then that she is dangerous, although not so much to herself as to some other woman. She has a greater knowledge of the world than when she was a girl, a more tolerant acceptance of facts, sometimes a life-

taught cynicism and hardness, and she has perhaps embraced the gather-ye-rosebuds-while-ye-may philosophy; especially since she feels surer than she did when she was young that she can avoid paying the price of indiscretion. In addition to this predatory equipment, she has the charm of maturity, poise and experience.

Let the wife beware of her! For the very biologic changes which make the other woman such a magnet for the husband will often, in the wife, have just the opposite effect, especially if she has not realized the potentiality of the natural changes, or if she has not kept pace with her husband in social and intellectual growth. Perhaps, in her rôle of mother, she has lost sight of the importance of being a wife, and has let time and child-bearing rob her of the charms which first attracted him, without attempting to develop substitute charms for those she has lost—mature attractions such as social grace, mental alertness, a broad-minded and kindly tolerance, and a home atmosphere that makes the

husband feel stimulated and appreciated. The psychological and physical difficulties of this period for women cannot be ignored, but too many give way to them unnecessarily and sink into a whining invalidism that drives their husbands into the arms of other women, and may even give the men the added ease to their consciences that they are sparing their wives excitement and fatigue. Wives should build up their defenses against the other woman from the very first day of marriage. Keeping a husband or wife is possible; winning one back who has really been lost is one of the labors of Hercules—and is accomplished about as frequently.

The problem of the outside person, the interloper, the soul-mate, the affinity, will probably never be solved while we have monogamous marriage built on emotion, which, as a foundation, is as unreliable as the earthquake-shaken soil of Japan. People have tried to guide and restrain this emotion by pleading for a deeper regard for social values, for the rights of the children, for the great so-

cial and economic advantage of holding a family together. But experience has shown that this appeal to social consciousness is not enough in an intensely individualistic age. While the public demands, ever more loudly and anxiously, that boys and girls and men and women subdue their personal desires for the good of the race, the public views with alarm the noisy minority that is doing exactly the opposite.

This being the case, warnings obviously have little value unless their tune is changed to one more in harmony with the prevailing tone of the present day. Instead of saying, "A single monogamous marriage based on love is best for *society,*" why not say, "A single monogamous marriage based on love is best for the individual" (and therefore best for society)? Every one wants happiness, freedom, love, self-expression, not only in the tumultuous days of youth but throughout life. Is not the modern hit-or-miss method a poor way of winning that happiness? Would it not be better to go about winning it with the same con-

scious intelligence and thoughtful study that mankind has given to the other conquests of our civilization over the forces of nature?

The first step, of course, in convincing men and women that monogamous marriage is for their own individual happiness is a frank facing and discussion of all sides of the problem. The next is thorough, planned education for marriage, a required course in marriage and parenthood (technically known as social hygiene) for all high school students. Such a course would give not only an understanding of the physical side of union, but would discuss the psychological problems, the social values and the economic difficulties. It would stress the moral obligation which each student owed to his future self to begin at an early age to lay firm foundations for happiness. We train boys and girls to succeed in social and business life, but give them very little training which will help them to succeed in married life, although the satisfaction of the creative instinct, on which marriage rests, is one of the very foundations of happiness. This

realization that the problems of marriage and parenthood should be a definite part of the education of all young people is gradually taking shape. One can see it in the recent demand on the part of Rutgers students for a course in fatherhood, in the growth of the Department of Euthenics at Vassar, and in the discussions on marriage and family relationships for and by the senior students of the University of North Carolina.

One of the first fruits of proper education for marriage would be the partial solving at least of the "other woman" problem by more intelligent selection of the partner. Too many of us try to shape the whole course of our marital lives when our outlook and our opinions are distinctly sophomoric. Education should give us a keener estimate of values. It should teach us that there are other foundations for happiness besides immediate, transitory responses; that dancing well and playing the ukulele are not enough. This teaching may produce a cynical and worldly-wise youth, but it is time that we discarded the old fetish that

ignorance is bliss. In marriage, or in the choosing of a mate, ignorance is only the beginning of helplessness, bewilderment, despair and tragedy. Only by knowledge, clear-sightedness and a constructive approach can a married person hope to avoid the problem of the interloper, or to meet it when it comes. Recriminations, hysterical demands and emotional scenes are merely so much fuel for the flames.

XIV. Growing Apart

CERTAIN atoms grouped together in one way make a diamond; exactly the same number and kind of atoms grouped in another way make a lump of coal.

Love and hate have much the same relation to each other; they are compounded of almost the same elements, and one may, alas, too readily be changed into the other. Love includes fear, anger, joy and sorrow, and may have, as its core, interest in one's self or in another person.

If disinterested love, that which centers principally about some one else, is not satisfied, the whole arrangement of the emotions that enter into love may undergo a change. Self-love, which is always present in some degree, becomes more dominant, anger takes a prominent place, and as a result the elements that formerly were harmonized into love now

appear distorted into jealousy or even hate. We can see almost every day how close is this relation between love and hate, between the desire to cherish and the desire to destroy. Many of us unthinkingly, or even deliberately, hurt those we love. We feel the need of impressing our personalities on them, of bringing about some kind of emotional reaction in them. Sometimes, under the stress of disappointment or thwarted desire, we even kill them.

The transmutation of love into hate, of hate into love, is part of the eternal struggle of sex which is going on everywhere, not only in the outer world of people and things, but in the inner world of each individual personality. In business, in religion, in recreation, in all our social relations, sex competition and sex attraction are ever playing a part either directly or indirectly. At the same time the conflict continues in our minds, sometimes consciously, sometimes unconsciously. Fear of losing the affection of a loved one; fear of being unable to protect him or her; jealousy of

the encroachments of other people or outside interests—all these are fighting for mastery over us, and their victory, if they win, produces a fierce discontent. The wife of the traveling salesman, the sailor, the physician, or the professional man of any kind who must deal with women clients is often beset with suspicion, doubt and fear which lead to painful emotional crises and destroy the harmony of living. The husband of the business woman may be jealous of his wife's career, of her clients, or her love for their children.

The only virtue in jealousy lies in the fact that where it exists there must be some degree of love, however much that love may have been warped and twisted out of its true pattern, because jealousy necessarily involves a desire to retain the affections of the person who is its object. Jealousy may be simulated in part by resentment when love is dead. We may have love without jealousy, but we cannot have real jealousy without love. Herein lies the difference between that emotion and envy; we are jealous of something that is our own,

or that we regard as our own; we are envious of somethings that is another's.

The average person suffering with jealousy is concerned principally with finding out whether or not the jealousy is well founded. This is treating the symptom instead of the disease. The real question to be asked is: What is the underlying condition that caused the jealousy, and how can it be remedied?

Jealousy is essentially a form of intellectual blindness, an inability to see clearly all the elements in a situation. Its basis is fear and a lack of self-confidence. It may arise in marriage because either partner is not entirely frank with the other. Why was He so late coming home from the office? What was He doing? Why does He evade me when I ask him about it? From whom was that letter that She would not show me?

There may be perfectly satisfactory answers to all of these questions, but in the absence of a free and open discussion the jealous mind, like a frightened child imagining things in the dark, conjures up the worst possible sus-

picions and dwells on them until they seem real.

Few states of mind are so emotionally and nervously destructive as uncertainty. The family of a lost person experiences actual relief when his body is found, because the knowledge that he is dead is less terrible than the specters which the mind conjures up of what may be happening to him. Frankness, openness, directness in all marriage situations which might be the basis for jealousy are the best ways of preventing it or of draining it of its poisonous quality.

There should also be as much intellectual control over the emotions as possible. This control is one of the possessions which distinguishes us from the animal. It prevents us from showing resentment until we are sure that there is cause for it. It should prevent us even when there is cause. It enables us to examine all the elements in a situation, and to realize that there may be legitimate points of view other than our own. It saves us from allowing uncontrolled bursts of anger to close

the door on free discussion and understanding.

Because jealousy is an evidence of emotional uncontrol, it often shows itself under the influence of drugs, drink or unbalanced mental states, when the mind and the will are diseased or temporarily paralyzed. Under such conditions, not only will slight causes for jealousy be exaggerated out of all relation to their importance, but causes will be created by the imagination where in reality none exist. These are pathological cases, and the only way of meeting them is to cure, if possible, the mental or physical disorder from which they spring.

Very different from jealousy, because it is a negative rather than a positive emotional state, is boredom. A limited amount of monotony is desirable in marriage. There must be a few certainties to which we can cling. Most of us need the monotony of a reasonably steady income, of a more or less permanent home, and of affection which does not need to be continually questioned and reaf-

firmed. But there is another kind of monotony, the monotony of the little incidents of daily living, which may produce a deadening boredom and be responsible for the gradual drifting apart of many married people. Boredom, in its final analysis, is a wearying consciousness of time; it is mentally far more destructive than fatigue, because the person whose mind is not filled with some sort of stimulating activity has greater opportunity for meditating on his own difficulties and maladjustments in life. The busy person is so concerned with the accomplishment of what he is doing at the moment that his mind cannot dwell on his troubles.

One of the difficulties with marriage to-day is that it is suffering from too much leisure, at least as far as wives are concerned. As civilization has progressed, one activity after another has been taken from women and given to machinery. This has deprived them of much of the old thrill of creative activity in the home and has left some of them no morning's work more stimulating than playing a

rubber of bridge or taking the poodle for a walk. Even when there are no servants, and the wife's day is filled with household tasks, the work has become so routine in nature, compared with that of her grandmother, that it offers almost no emotional outlet. In the beginning the bride may find a certain stimulus in puzzling out the most efficient methods of dishwashing, or in discovering the kind of mop which is best for cleaning under the bed; but once these problems have been solved, dishwashing and floor-mopping sink into a cheerless routine; they become almost as automatic as breathing; all the elements of adventure and emotional excitement have left them; they are drab and dull.

The boredom which results from routine housekeeping could be mitigated by the creative use of the hours we have saved, but unfortunately we have gained leisure faster than the ability to use it intelligently. The rational use of our spare time demands that a part of it, at least, be employed constructively, that we be doing something, creating some-

thing, making something which shall seem in itself worth while. In contrast to this need, notice the four great ways of using leisure which machinery has brought to us: Looking at the moving pictures; listening to the radio; riding in automobiles, and reading light literature. Not one of these occupations is constructive. They may for a time banish boredom, but they do not necessarily stimulate creative thought; like a headache pill, they give only temporary relief for the necessity of vital activity.

The desire for variety in experience is inherent in every normal person. It is almost as urgent as our desire for security, recognition and love. Men find variety in the business world, but they are often slow to realize that their wives are not finding it at home, and that it is a necessary ingredient of married happiness. The way in which boredom will eat into the heart of a marriage and in middle life leave it only an empty form is illustrated by the fact that many couples who work together through early years of struggle and privation

drift apart soon after they have won economic security. When a comfortable landing-stage has been reached in the upward climb and the first thrill of adventure and attainment is over, there is often a lapse of interest, a period of boredom with life and each other, a tendency to look around for fresh excitement outside of marriage. This is the period that Pinero has described in his play "Mid-Channel"; it is the treacherous bar that lies in the middle of the marriage voyage.

The only real cure for boredom is a richer variety in married life. People who have never suffered boredom have a strange tendency to regard it as something shameful or affected, as a pretense, an attitude, a state of mind that can be overcome if the person has sufficient strength of will. They say, "You should interest yourself in such and such a thing." But we know now that to force interest is difficult if not impossible; interest has to be aroused, and that requires an entirely different approach. It means that we should experiment with various activities for our lei-

sure time until we find one that really gives us variety and emotional satisfaction, whether it be a sport or a handicraft, a club or a charitable organization, a job or a hobby.

Husbands especially should realize this need for more vital activity in the lives of their wives, and the close relation which it holds to their own happiness. Too many of them suffer from the delusion that the only adventure women need is the second-hand thrill of what their husbands have done during the day, recounted at night over the dinner-table.

Disappointment may be another reason for growing apart. Marriage, as a method of attaining happiness, suffers from overadvertisement. Popular fiction has long conspired to represent marriage as a state of unalloyed bliss; those who are already married will seldom admit to those who are unmarried that the condition is anything short of perfect, because they feel that to do so would be disloyal to their mates, or would reveal their own inadequacies. Thus many young people regard

a marriage license as a ticket of admission to a romantic paradise rather than an opportunity to enter into a great experiment in living which will be happy or unhappy according to what the experimenters themselves put into it; an adventure which holds possibilities for the most beautiful and satisfying experiences in life—or for the most tragic.

Blind and unfounded expectations may lead to disappointment, and disappointment to resentment and hate. The man who has married merely for physical beauty will be disappointed when he realizes that beauty is not permanent, that marriage itself usually blurs and contorts the slender lines of girlhood; the husband who has married because of profound sexual attraction and has discovered only frigidity will be disillusioned. The girl who has married for a home and economic security and finds herself tied to a financial failure, the woman who wanted kindliness and understanding and finds instead selfishness and harshness, the wife who married for an opportunity to develop individual gifts and

finds only an irksome household routine—all these will feel cheated, and will regard marriage, or at least their particular marriage, as a disappointment.

Other disillusionments spring from causes rooted in the marriage itself and are sometimes a natural outgrowth of the stress and strain of living together and rearing children, or even of the intensifying of the emotions which married life brings about. Responsibilities and financial worries may change a happy-hearted lover into a sober and depressed husband; child-bearing and the routine of household duties may transform a vivacious and loving sweetheart into a dull and a nervous wife. It is not enough to enter marriage with one's eyes open. The mental vision must be kept clear to note the cause and meaning of the changing problems that arise in every union, so that they may be intelligently understood and met.

Nagging and irritability are not listed by law as proper grounds for divorce, but they have caused the gradual drifting apart of

many couples who continue to live under the same roof. These unpleasant traits are not necessarily signs that love is dead, although they may be symptoms that some underlying trouble exists which may kill it. Only too often the wife of an irritable husband centers her mind solely on his irritability and its unpleasant effects on herself and the family; the husband of a nagging wife is apt to be preoccupied with feeling that he is a martyr and with contrasting his unhappy lot with that of men who seem more fortunate. Such approaches to the problem can never result in solving it; they can only mean that the couple will grow farther and farther apart.

Nagging and irritability should be looked upon with the impersonal eye of an outsider, instead of always from the angle of the person affected by them. Why is the husband irritable? Perhaps because of bad health; there are many physical difficulties, such as dyspepsia and the wrong functioning of glands, which may produce irritability. In this case the right way of meeting the situation is not by

an attitude of resentment, but by persuading the irritable person to secure medical treatment, and giving him, perhaps, more carefully selected and better-cooked food.

Or his irritation may be caused by business worries, by a knowledge that the family is living beyond its income; in this case the obvious answer is for the wife to help in bringing income and expenses into their right relation. Or perhaps—most difficult of all for another person to realize—his irritability is simply a reflection of her own; she may, without knowing it, "get on his nerves." Any person who notices an irritable attitude in those with whom he is constantly thrown in contact should, before condemning them, ask himself if the responsibility for it does not perchance rest at his own door.

Of course all irritability cannot be traced to external or to physical causes; it may often spring from internal mental conflicts of which no one, not even the person himself, is conscious; conflicts between ambition and achievement, between duty and desire, between early

training and a mode of life not in agreement with it. The man who wanted to be a bank president and is still an assistant cashier; the would-be portrait painter who is employed in commercial art because his family needs a steady income; the husband who is carrying on a secret affair for which his conscience reproves him—all these will sometimes exhibit what seems an inexplicable chip-on-the-shoulder attitude toward life.

The nagging wife is, of course, her own worst enemy, but this fact does not absolve the naggee from all responsibility for the unhappiness that nagging brings about. If he feels annoyed because he is told a dozen times in an evening not to scatter cigar ashes on the sitting-room floor, why not relieve the situation by not scattering the ashes? Instead of enjoying, as he does, the sense of being a martyr, let him recognize his own essential meanness in continuing an easily corrected habit which is troublesome to his wife. Or if he refuses to put the screens in the windows until he has been urged for several weeks to do it,

let him realize that his procrastination is the real cause of the trouble, and that the screens contribute just as much to his own comfort and health as to that of his wife.

The important thing to remember in the science of living together is always to look for the cause of external unpleasant manifestations, such as nagging and irritability, and when those causes have been found to try to remove them, whether they lie within or without one's self. Every little incompatibility should not be allowed to grow into an issue. Each of us should inquire into the part he plays in every disagreement or disagreeable circumstance and should learn to make his own proper adjustment to life, and to control his emotions.

Marriage should result in a fuller life, a larger experience with people, wider contacts and a greater emotional development, but in these very advantages lies part of its hazard. It may bring out elements of character never dreamed of during the emotional limitations of courtship. These emo-

tional urges, accentuated by marriage, are not always satisfied within marriage, since husband or wife may have become indifferent or self-absorbed; hence there is sometimes an effort to seek satisfaction elsewhere. This situation has been more fully discussed in the previous chapter.

Many persons seem to regard marriage as merely a battle-ground for sex domination. When each one is trying to bring about a mode of living such as will promote only his or her own personal development, friction of course results and a gradual growing apart follows. This can be prevented only if each one remembers that marriage entails an obligation not only to develop one's self but to aid in every possible way in the development of one's partner. The husband, for instance, whose wider contacts enable him to expand more rapidly than his wife, has as much of an obligation to help her advance with him as she has to continue to develop. He cannot say to himself, "I have outgrown her," and dismiss the situation as one for which he is not respon-

sible, feeling that as long as he preserves the outward semblance of faithfulness he is living up to his contract, and even taking credit to himself for doing this much for a woman whom he has outstripped. In the same way a woman with superior social or business capacity is overlooking her obligations if she does not use her talents to encourage her husband and thrust him forward.

Other factors which tend to separate married couples and which sometimes lead to divorce, such as sickness, disputes over children, interference of in-laws, indifference when romantic love has faded, financial troubles and the straying of affections to an outsider, have all been discussed in previous chapters or will be taken up in chapters yet to come.

Growing apart is not, as a rule, the result of any sudden crisis; people who have been close together and have been thrust apart by a single event or a group of events may be brought together again, just as rubber which is still live can be mended. It is when they gradually stretch apart the bonds that hold them,

farther and farther, each becoming more and more accustomed to his own spiritual isolation, and little by little losing the habit of thinking for and with the other, that the tie loses its elasticity; it has become dead; it is no longer a binding force; only the outward form remains.

Real marriage must be more than the living side by side of two people watching life. It must be a growing toward each other, a mutual helpfulness and sharing of experiences, a union that takes on fuller meaning with the passing years.

XV. Facing Divorce

THE great number of divorces which follow American marriages are perhaps part of our national speed mania. We are living "in high." We make snap judgments, quick decisions, half-formed conclusions, all in the name of efficiency. We are in again, out again, on again. Too many of us, finding one mode of life not immediately successful, hastily back out of it to try another, whereas if we had been willing to persevere a little farther we might have discovered a smooth road and a pleasant view just around the turn.

Too many of us expect a marriage to succeed automatically and at once. When it does not, as it practically never will, we become impatient and cast it aside. Over a third of our divorces are granted to couples who have been married less than five years.

To succeed, a marriage must be slowly and

patiently nurtured. This process involves an infinite number of little discoveries, adjustments, compromises and the gradual building up of a new respect and a new confidence. A union should never be regarded as a failure, meriting disruption, until all its possibilities have been probed; for failure in marriage, no matter whose the fault, leaves permanent scars on both the personalities involved. Divorce no longer holds the social stigma of former days, but psychologically it is usually a devastating experience. The months or years of incompatibilities, unhappiness, bickering, brutality and mutual recriminations form the miserable prelude to the publicity of the divorce court. Here the man and the woman must often endure unpleasant revelations of their intimate life together, listen to the efforts of lawyers to expose the weakness and infidelity of one or both, and make public confession of the failure of their union. After the divorce comes the breaking up of the home, altered position of the parents in the eyes of their children, and

the knowledge that they may be the subjects of gossip and scandal.

In general, divorces fall into two classes: they may involve either search for freedom or a search for alimony. A surprisingly large number belong to the second group, and to these may be added an even greater percentage of separations. Under present economic conditions many judges are now asking if it is fair for a woman to demand support from a man after their marriage has failed, if she is able to take care of herself financially. If divorced, she is free to marry again, whereas the man cannot do so unless he can afford to support two wives—one with alimony. Marriage and divorce laws now in force were made in the old days when a woman had almost no opportunity to support herself if some man did not do so. Now she can earn her own living in any civilized country in the world, and not infrequently on a higher scale than that provided for her by her former partner.

If there are children the situation in re-

gard to alimony is entirely different; or if the wife has been physically or mentally disabled or handicapped by the diverse demands of her married life; or if the husband has property or other assets which she has helped him to acquire; or if she has given to him those youthful years when she might have been laying the foundations of business success for herself, so that now she enters the commercial world handicapped by age and lack of experience—in all these situations she is entitled to demand financial protection, and divorce court judges will be in hearty agreement with her. The current trend of opinion is toward considering each case on its own merits rather than applying a blanket law of alimony, which may work grave injustice to some man.

In the search for freedom the lead has also been taken by women. Man already has a certain amount of freedom in marriage accorded him by convention; therefore, he is not under so strong a necessity for breaking the marriage contract to acquire it. But freedom for woman has become a battle-cry, a characteristic fem-

inine demand of this age. Modern thought has emphasized the necessity for self-expression, for the woman's right, as well as the man's, to a satisfying love-life. Consequently, when modern woman cannot find this in her first marriage, she is no longer so hesitant about admitting her failure and venturing.

Yet in this question for freedom many marriages are ended which, in themselves, held opportunities for self-expression if those who threw them aside had only seriously considered their possibilities rather than their limitations. Like savages propitiating an idol, we try to insure happiness for a marriage by all kinds of rites and ceremonies. We make extravagant promises of eternal devotion and at the same time admit our doubts of their fulfilment by superstitious practices—many of which are pagan in their origin—whose aim is to prevent the failures which common sense tells us no mere promises can guard us against. "Something old, something new . . ."

No marriage is made by ceremonies, not even the solemn and impressive ceremonies of

the Roman Catholic and Episcopal churches. The rite is not the marriage but merely the religious expression of legal sanction to what may and should become a spiritual union. Its success is not even guaranteed by the premarital sharing of the same ideals and tastes. Indeed, even though ideals and tastes remain identical after marriage, the couple may nevertheless drift slowly apart.

What is really important is the mental attitude of the two. Into this many factors may enter. The first are the individual motives. The willingness of any couple to make sacrifices to insure the success of a union will depend largely on their reasons for undertaking it. Why did they marry? Did they unite their lives with the idea of building up a family and a lasting home? Or was marriage a trap into which they were lured by passion? Or was it, for them, simply an experiment in sex? Or a haven from financial storms? Or a strategic move in the struggle for social prestige?

Important also are the ideas which each partner holds of what the marriage relation

should be. Probably the fundamental reason for the dissolution of so many American marriages is not that our ideals are too low but that they are too high. We feel that a union without romantic love, or union after romantic love has faded, is incomplete and unsatisfactory. We want everything or nothing. Instead of soberly recognizing that romantic love almost never endures, and making it our concern to build up another kind of love to take its place, we too often gamble all our hopes of happiness on this one possession, this fugitive blue bird; when it has left us we stand weeping and inconsolable before its empty cage, declaring that marriage is a failure.

Marriage as an institution is not a failure, in spite of the fact that many individual unions fail. It will not disappear, although its forms may change. Marriage is a challenge; when the challenge has been met successfully it is a glorious adventure. For two imperfect humans to combine to make a perfect union is an ambitious undertaking; it can only be done if each is willing to discount the imperfections

of the other. The task demands willing effort, intelligence, good nature, self-confidence and faith. Faith, not in religion necessarily but in human beings, in our future as well as the future of our children, and in our ideals; that is what we most need and most lack.

Many situations arise in married life which may turn the mind of husband or wife, or both, toward divorce as the only way out. These situations may grow out of circumstances which could easily have been foreseen before marriage; or they may spring from causes existing at the time of marriage but not discoverable until later; or they may be the result of some change or development which occurs as the years go on, perhaps as a direct outcome of the marriage itself.

When youth marries age, both partners are gambling with their future, and their eyes should be open to all the chances of failure. The same is true if the husband and wife have strong and antagonistic religious beliefs, or belong to races with fundamentally opposed out-

looks on life. Such marriages are like houses in which dynamite is stored; they are always in extreme jeopardy. Those who enter into them should do so with a clear realization of the risks, and should make up their minds in the very beginning that they will do what the dweller in such a house would normally do—take extra precautions and make unusual efforts to guard against any circumstances which may bring about their destruction. For instance, the woman who marries a man considerably younger than she, might do well to safeguard her happiness by sacrificing the pleasures and mode of life natural to her age, in favor of the more vigorous desires of the youthful husband, and the same strategy should apply to the elderly husband of a young wife.

The man or the woman who has married one of a different race or religion may have to sacrifice his family or his church, at least in the outward form. The woman who marries a civil engineer or a naval officer may

have to make happiness-insurance payments by giving up old friendships and the joys of a permanent home.

Problems which reveal themselves only after marriage has been consummated are sometimes more difficult to meet, because they are impossible to guard against. They are like the unseen driver who crashes into us from a side road. Most conspicuous in this class of marital troubles are sex incompatibilities and other failures in emotional adjustment which only the intimacies of married life can reveal. It is also frequently impossible to foresee the changes in character that may take place as a result of the changed conditions of living, the nervousness or irritability that may develop when an independent, carefree lover becomes a husband haunted by the specter of monthly bills; or the violent maternity which may change a companionable sweetheart into a harassed and overanxious mother.

A great many of the difficulties in marriage, however, come from situations that develop while the marriage is in the making. It is sel-

dom that husband and wife fall out of love at exactly the same time, and this tragedy may precipitate jealousy, suspicion, misunderstanding. Or even if they are both still in love, one may read a weakness into the affection of the other which does not really exist, and torture himself with the thought of it as though it were a fact; or the cumulative effect of displeasing personal habits may become so annoying that it gradually diminishes the importance of fine qualities.

Whatever the doubts, suspicions or actual events that have led up to the idea of divorce, divorce itself as a solution should not be definitely decided upon until husband and wife have examined their own hearts and lives independently and together.

First each of them in solitude.

Let each ask himself, dispassionately, what he wishes the end of his marriage to mean: success or failure? Does a continuation of life with the other seem worth while in the light of their past relationship and happiness? Is success in future relations possible? Let each

detach his mind and judgment from personalities as far as he can, and look at himself with the eye of an outsider. How does he really appear in the setting of his home? What is his relation to his wife? To his children? What are really his goals, desires, ideals? In the final analysis, which is more important to his happiness: having his own way on some comparatively minor point of dispute, or saving his marriage?

To examine their own lives in solitude in this detached way is difficult for all people, impossible for some. Yet many divorces would be prevented if it could be done. It is easier to be honest with ourselves when we are alone; the moment that two people come together, especially if they are in an antagonistic frame of mind, the issue is clouded by emotion; unconsciously they build up defense attitudes and pride rears a wall between them. The man and the woman facing divorce show very different personalities from the same two when they were facing marriage. Then each was centering his mind on the idea of success and

was willing to make compromises to achieve it; now each is concentrating on failure and is stubbornly fighting for his own rights, sometimes without asking himself whether or not those rights are really worth fighting for.

After this silent contemplation of themselves, the man and his wife would do well to bring their differences frankly into the open and discuss them with each other, although, unfortunately, this course is possible only for rare spirits, since discussion itself, in the animus that it arouses, sometimes serves simply to push the couple farther apart.

At such times an arbiter is often helpful, a friendly counselor who serves as a preserver of peace while husband and wife analyze their own problems. This third person is sometimes the shock absorber who actually saves the marriage; or the mirror in which each disputant is able to see himself as he looks to the other. The arbiter's rôle can be played most successfully by one who, although not a personal friend, is respected by both husband and wife and is regarded as impartial. Frequently a

physician or a minister may be chosen as the one to whom both partners are willing to reveal themselves more honestly than they would to a close friend. He may well be a total stranger, because, not having his friendship in the beginning, they have nothing to lose by being frank. This feeling accounts for the extraordinary confidences given to editors of advice columns in the newspapers. The rôle of arbiter is also increasingly assumed by the judges of domestic relations courts, who listen to both sides of family troubles and try to clear up misunderstandings in order to prevent the case from reaching the divorce court.

The problem of divorce must be faced more cautiously when there are children than when there are none. This is so obvious that one might suppose it would require no comment. It seems to be realized to some extent, for only about 36 per cent. of the divorces granted in this country are given to families in which there are children. The couples who have children, instead of being free to seek their own happiness, have incurred extra obligations to

their children and to society for which they must be prepared to make sacrifices.

It is not generally realized to what extent children are handicapped and penalized by homes broken by divorce. The torn affections and often the actual competition for the support and love of children undermine their emotional life and often leave disastrous effects upon their personalities. The remarriage of one or both parents, with the possible advent of a child from the new union, only further complicates the situation and may lead to unpredictable problems and reactions. Nevertheless, the effects of living in an atmosphere of tension, bickering and strife caused by the selfish incompatibility of the parents present equally great dangers to the developing personalities of the children. Divorce may be the lesser evil under such circumstances.

In discussing their problems, the two who are facing divorce should concentrate their attention, not, as is usually done, on the reasons for separation, but on the factors which may be used as a basis for continuing their mar-

riage. This demands a certain degree of willingness on the part of each to make concessions and compromises. It is the same system whereby two nations draw up a treaty of friendship and peace, determining beforehand what advantages each is willing to grant his opponent.

How much freedom, for instance, is each partner willing to concede the other? Will the man be free to attend card parties and other stag gatherings without the necessity for lying explanations and without being nagged? When thus left alone, will his wife be free to amuse herself in her own way, without arousing jealousy or calling forth comments about her extravagance? Will the husband be free to take the kind of vacation that he really enjoys, perhaps alone, instead of going with his wife to sit on a seashore veranda? Will she be allowed the same latitude in the way she spends her leisure time?

Of exactly what does freedom consist? Does it, for example, include the right to make the other partner uncomfortable by criticism in

the presence of servants, children or friends, or to be slovenly in personal habits, or to disregard meal hours? To make sarcastic or humiliating comments over the bridge table, or to drive the automobile from the back seat? Many couples have lived unhappily and separated because of a cumulation of such demands.

To what extent is each of the partners willing to recognize the fact that he or she may fulfil certain but not all of the needs of the other? Is each willing to respect the other's desire, perhaps, for recreation or artistic stimulus which does not appeal to him? To what extent is each partner willing to reduce or eliminate entirely the sexual side of the marriage when he or she has become sexually unattractive to the other? To what extent are they both willing, for the sake of preserving a home, to submerge their own selfish interests? To what degree is each willing to accept the death of the other's love and to continue to live together in amity and mutual respect?

These are only a few of the differences

which may have led to a divorce frame of mind, but which can sometimes be satisfactorily adjusted on a compromise basis if husband and wife are willing and able to talk over their problems dispassionately.

Some of these problems could have been settled better before marriage or during the first few weeks after, the advantage being that the couple were then in a more tolerant mood. A man does not, as a rule, enter into a business partnership of any kind without thoroughly discussing the terms in advance; marriage is a far more important and presumably more permanent partnership, yet through ignorance the average man and woman go into it without any honest discussion or agreement between themselves as to the terms on which they will live together, except the formula of the wedding ceremony, that is meaningless for most people except as a convention, because it is imposed from without, is general and is not adapted to individual needs and conditions.

There are certain types of people who

should never marry, because they are innately incapable of making a success of marriage or anything else. With the best intentions they thwart their own desires. They are either constitutionally inferior in type, nature's misfits, or, although possessing many superior qualities, they are unadapted to family life. Among those who should never marry are the utterly spoiled and selfish, those with a mother-fixation, the sensualist, who seeks sensation as the sole goal of marriage, "repeater" types, who have consecutive wives, husbands, mistresses or lovers. For the partners of such types divorce is apt to be a necessary relief.

In most discussions of divorce the breaking up of a marriage is regarded and deplored from its social rather than its individual side. Yet the individual side cannot be ignored. The happiness and welfare of the whole community is, after all, the sum of the happiness and welfare of its individual members. It is difficult to see how the public is greatly benefited by the preserving of an incurably unhappy marriage, especially if the couple, after

divorce, can find other partners and build up two satisfactorily adjusted marriages in place of one that was unsatisfactory.

If, after the entire situation has been carefully considered, and there seems no basis on which a marriage can continue happily; if the two are no longer compatible, and if all the spiritual values of the marriage are dead, then divorce is the only rational solution. When this has been decided upon, the principal effort should then be directed toward securing the divorce in such a way as to safeguard the future happiness of both partners and to protect the opportunity, as well as the right, of each to another trial at marital happiness. When the first attempt at married happiness has failed, too many couples act toward marriage as a child or an angry adult would toward a piece of machinery that will not work: with a furious gesture they break it to pieces, thus destroying its delicate parts—which are they themselves and their own sensibilities—in such a way that those parts can never be united again to build another, more successful mech-

anism for living. By this violent destruction of their old happiness they wreck all chances for constructing future happiness.

In contrast to this attitude, the discords of the first marriage should at least teach them the necessity for harmony of effort in getting out of it, and the desirability of mutual protection, so that each may come through the divorce mill with reputations unscathed. Neither gains in peace of mind nor in any other real advantage by indulging in acrimonious abuse of the other, and frequently divorce is followed by regret and humiliation because of the manner in which either partner has conducted himself.

XVI. Keeping Together

IT would be strange for people to be so alike in tastes and habits that no difference of opinion ever arose between them. Even a row of pins, which look identical to the casual eye, will show a marked individuality under the microscope. Man may turn out machine-made articles which are almost identical, but Nature practically never makes two of anything exactly the same—especially two human beings. Even if the personalities of a man and his wife were similar at every point where they conceivably could be, there would still be left one point of marked divergence, that of sex. Sex differences show not only in the body but in the mind, the emotions and the whole outlook on life.

Consequently, no man and woman can ever achieve the unity which would come from absolute identity. They can never really become

one. They can only be the harmonious union of one and one.

This is as it should be, for few things would be more boring, more stultifying than life with a person whose every thought coincided with one's own. Such an attitude on the part of their associates is the traditional curse of kings, the inability to discover any one who does not agree with them.

Perfect unity is not even guaranteed by perfect love, for devoted lovers may have their violent disagreements.

Happy marriage, then, does not really mean an absolute oneness. It means *the ability to live and to grow side by side with a loved personality,* recognizing the points of difference as essential to individuality and not even probably as destructive to love.

Indeed, a certain amount of difference is not only necessary but desirable. Nothing is more uninteresting than a puzzle solved. Husband and wife should never completely know each other; there should always be unexplored regions of personality which serve to kindle

interest and imagination; always a certain amount of material and spiritual privacy, a certain amount of reticence. Constantly being together does not necessarily mean growing together into a changeless static form.

Neither is the pattern of a character permanent; it is capable of degeneration or of upward growth and development; it is influenced, in one way or another, by every circumstance of living, and by every other personality with which it comes in contact. This is one of the most hopeful facts in life, for it means that every one of us, almost to the moment of his death, has the possibilities in him of something finer than he has ever been before. One is never too old to react to life.

The people whose personalities affect us the most strongly are those whom we love, hate, admire or fear; the circumstances which make the deepest impressions on us are those which arouse our deep emotions. In marriage we may find all of these elements, and we may therefore expect that married life will often bring about profound changes in char-

acter and opinions. New qualities may develop and old qualities grow less apparent.

Not only are there actual changes in character, but the two who are married acquire a clearer vision of each other; traits seemingly desirable in courtship may reveal themselves as undesirable in marriage, and vice versa; or they may even show themselves as having never really existed at all, as having been merely a part of the mirage of romantic illusion. The facts of living together, eating together, coming home tired together, planning, rejoicing and suffering together, as well as all the little intimacies of daily life, both reveal and mold personality.

The objectionably "gold-digging" fiancée may prove the most thrifty of wives, thus demonstrating how the same quality of acquisitiveness which seemed so unlovely in the sweetheart may be commendable in the wife. Or what seemed like a winning generosity in the lover may reveal itself in the husband as heartbreaking extravagance and irresponsibility.

This possibility for changes and new reve-

lations in character is frequently one of the hazards of marriage which, if realized in the beginning, may be turned instead into a factor for making happiness, in that it may give to each partner clearer vision and deeper understanding.

Keeping together in marriage depends on certain factors which are largely within our control. Several of these have been taken up in detail in preceding chapters. We have discussed the need for sexual adjustments and compatibilities, the raising of sexual experience to the higher plane of sex communion; we have shown the necessity for an honest facing of financial problems, and of living within one's income; the need for agreement on questions of child care and discipline; the value of health, and of a healthful attitude toward disease; and how to meet the question of the interference of in-laws. We have dwelt on what it means to preserve the illusions of courtship as long as possible, and the value of retaining all the little personal attractions which helped to create those illusions; we have

also shown the importance, before the glow of romantic love has faded, of developing some firmer and more lasting basis of affection.

These are some of the chief elements which enter into a happy marriage. But they are not all the elements; marriages endowed with every one of them may end in failure if other factors are lacking. There must also be a desire for spiritual growth, unselfishness, loyalty, faith and livableness, and this last quality depends on a spirit of democracy, on respect, courtesy, self-control, geniality, and a willingness to compromise and to coöperate. All these are personal characteristics which lie within the power of most married people to develop or to preserve.

Pride alone should be a sufficient reason for loyalty, even if there were no other, for treachery to our own choice is a debasing self-revelation. However much couples may disagree in private, in public they should always fly the flag of unity. Bitter words not only bite more deeply if spoken in the presence of outsiders, adding shame and resentment to their original

sting, but stay more deeply rooted in the memory. Couples who gossip about each other, or each other's immediate family or other relatives, who quarrel, who are sarcastic, or even those who criticize each other in what they call a joking mood, are, perhaps unconsciously, making a cowardly effort to exalt themselves in the opinion of their public by trying to show their partners in an unfavorable light.

True loyalty consists in keeping one's eyes continually centered on the good and the strong qualities of a mate rather than on the bad or weak traits, like the woman who declared that her husband was a good man because he never beat her where it showed. This does not mean that either partner should completely blind himself to the weaknesses of the other, because to do so would not be looking honestly or constructively at life; but if he has the right attitude, he may do much to counteract those weaknesses. It does mean, however, that he must not let the other's faults fill the whole horizon of his vision and give the im-

pression that he cannot see the good qualities behind them.

Closely bound up with loyalty is faith, which is so obviously necessary to happy living together in any relation that it need not be dwelt on here. Marriage demands that each have faith not only in the other's love and integrity, but also in his ability. Many husbands go down to financial failure because their wives have not sufficient belief in them to risk embarking on new enterprises. Faith in a mate does not demand a blind belief that he or she is perfect; it simply means a willingness to look a little beyond the abilities he has already demonstrated, regarding them, not as the best he can ever do, but as assurances that he can do better.

The husband or the wife who has the quality of livableness will be forgiven many faults; this should not only be thought of and worked for from the very beginning of marriage, but should continually improve in quality as the two learn to know each other better and become familiar with each other's likes, dislikes,

fears, enthusiasms and points of greatest sensitiveness. The essence of livableness is democracy, a willingness to grant freedom without license, a desire that each shall have an equal opportunity to be happy and to express and develop his own personality. There should be no idea of ownership by either the wife or the husband, nor a strict division of work or responsibility based on traditions. In this day and age it appears wiser that responsibilities be allotted, not by the inflexible rule of sex, but by the variable standard of individual aptitudes and desires. If the wife has a genius for figures and a keener sense of business than her husband, there is no reason why she should not take charge of the family investments. If the man has an eye for color and a finer feeling for beauty than the woman, there is no reason why he should not plan the decorations and furnishing of the home. A give-and-take in the matter of occupations as well as of rights and duties is one of the essentials of livableness.

Livableness means a self-willed limitation

of one's own activities, self-control over one's emotions and passions, and the possible frequent thwarting of one's own inclinations in the interests of harmony. The husband who uncomplainingly dons his dress suit and goes out to dinner when he would prefer to remain at home with his paper, and the wife who turns their common vacation into a fishing trip when she would much rather visit Atlantic City, are both making sacrifices of personal freedom likely to bring them more joy in the end than the individual freedom would have brought, provided that they make the sacrifices not as sacrifices but as investments in happiness. A sacrifice labeled as such is like a gift with the price tag deliberately left on; it is more of an insult than a compliment.

In the course of the explorations which each married partner makes into the mind and personality of the other he is sure to discover points of disagreement, usually in matters of opinion or taste. The important thing to remember is that these differences need not necessarily be reconciled; they can simply be ac-

cepted, and ignored. There is no reason, for instance, for a marriage to be a failure because the wife hates the protective tariff and the husband thinks it is a gift of God to the American people. That either should be won over to the other's opinion on this point is in no way essential to their married happiness, and neither should make acrimonious efforts to convert the other. When they discover a difference of opinion, let them agree to disagree peacefully. This same principle should be followed in even more personal matters. If the husband thinks his friend Brown is a good fellow, and the wife regards this same Brown as an impossible boor, this difference in the point of view need not cause family dissension; perhaps both opinions are correct to a certain extent. Compromise is aways possible except when most of the friends of the other are criticized.

The point is that each should respect the ideas of the other. If the question is one on which they cannot agree to disagree, but about which they must take some united ac-

tion, let them approach their decision in the spirit of compromise. Compromise is not always, as many falsely imagine, the badge of the weakling; on the contrary, constant unwillingness to compromise is the badge of the single-track mind, the personality which lacks resiliency, which has no healthful give-and-take. To live with a person who will not compromise is like riding in a springless wagon.

Absolutely essential to livableness is courtesy. A fundamental human trait is the desire to be respected by other people. This is part of what psychologists call the "herd instinct," and is the basis of "company manners." If we say a rude or brutal thing to one person, we have, presumably, lowered ourselves in the eyes of only one person besides ourselves. If we say it before two or three people (especially two or three who may come together and talk about it afterward), we have injured ourselves in the eyes of a larger group. The more people to whom we thus reveal ourselves, the more there are to think badly of

us. This is why some husbands and wives are beautifully polite to each other in public, although savagely rude in the privacy of their homes. When such self-control is possible in public, more might also be available for private use.

Yet who is there whose good opinion is more vital to our happiness than the ones to whom we are, presumably, bound for life? They are the last persons whose respect we should jeopardize, to whom we should reveal anything primitively ugly in our dispositions, before whom we should ever fail to appear at our best. Courtesy and respect for each other's opinions often go farther toward the making of a happy marriage than the possession of other more solid virtues.

Some people starve their marriages by continually living in the past. Instead of focusing their minds on what they are, what they have and what they can do in the future, they dwell on what they had, what they were and what they have given up. They fail to see

that the future will be built on the foundations of the present, especially in matters of character and finance, and that it demands an acceptance of the facts of the present. The daughter of a rich father who marries a poor man must adjust not only her method of living but her method of thinking to that fact; the carefree bachelor who sacrifices his independence for the sake of a home and a family is not fair to his own choice if he continually bemoans his lost liberty. Keeping together in marriage demands concentration on the new mode of life, and acceptance of its limitations in consideration of its possibilities for joy and growth.

In the case of second marriages courtesy demands that each partner refrain from extolling unduly the virtues of the former mate, or dwelling on circumstances around which a treacherous memory may have thrown a rosy glow which was not there in the past. It is not disloyalty but the part of wisdom to take the virtues of the former wife or hus-

band for granted, and to accustom one's eye rather to seeing, and one's lips to commenting on, the virtues of the second.

It is perfectly possible for men and women to condition themselves to friendly responses, to the habit of geniality. Grouchiness is sometimes a trait which we allow ourselves to slip into without realizing it. It does not necessarily imply any irritating circumstances around us, except, perhaps, circumstances which we have ourselves created. The habitually grouchy person may have some fundamental, psychological maladjustment to life which can be cured only by psychiatric treatment or by an entire change in living conditions, or he may be suffering from some physical ailment, but the cause is not always so deep seated. Frequently it springs from selfishness, thoughtlessness or inability to see ourselves as others see us. Once realized, it can be overcome as can any other bad habit, but it requires recognition and a willingness to raise one's moral level.

Living together involves an ethical growth

which becomes even more manifest as husband and wife experience the rich fruitage of parenthood, for parenthood involves the highest and finest qualities of the personality. The success of marriage and family life depends, in the final analysis, not so much on the preserving of romantic love as on the spiritual height to which each mate can grow, and the ability to find one's greatest happiness in the happiness of others—the merging of individual aims and desires in the greater altruism which animates every upward step of the race.

Then Almitra spoke again and said, And what of Marriage, master?

And he answered saying:

You were born together, and together you shall be forevermore.

You shall be together when the white wings of death scatter your days.

Aye, you shall be together even in the silent memory of God.

But let there be spaces in your togetherness,

And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:

Let it rather be a moving sea between the shores of your souls.

Fill each other's cup but drink not from one cup.

Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous, but
let each one of you be alone,
Even as the strings of a lute are alone, though
they quiver with the same music.

Give your hearts, but not into each other's
keeping.
For only the hand of Life can contain your
hearts.
And stand together, yet not too near together:
For the pillars of the temple stand apart,
And the oak tree and the cypress grow not in
each other's shadow.

From "The Prophet," by *Kahlil Gibran*

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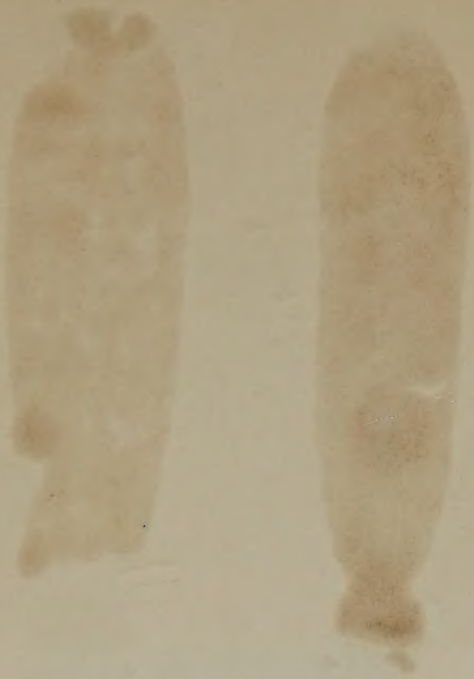

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